

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

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THE ONE-INCH BOOK SHELF

So much to read; so little time to read it! One must, therefore choose only the best, the very best. Eminent scholars have selected the most worth while, and made "book shelves" of various lengths. There is a book shelf just one inch long,—a whole library of sixty-odd volumes, all in one inch. It contains some of the world's greatest, profoundest, most inspiring literature. You have it in your home. Do you read it? Through it God will speak to your soul. "The Word of God . . . is a discernor of the thoughts and intents of the heart."



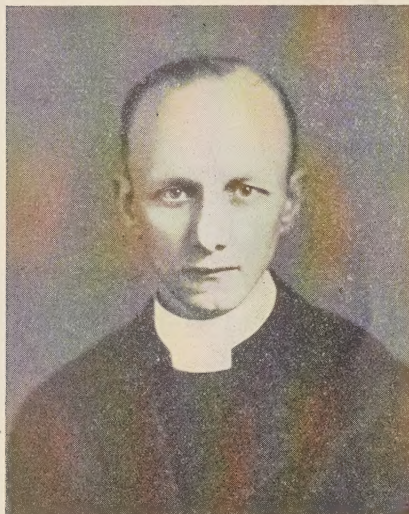
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PHILADELPHIA, PA., AUGUST 31, 1938

PROMOTIONAL EDITOR CALLED

F. Eppling Reinartz Leaves Pastorate in Ohio Church to Organize Work Begun in 1937 by U. L. C. A.

IN 1936 at the Columbus Convention of the United Lutheran Church in America, President F. H. Knubel's biennial message to the Church was largely devoted to the subject of Promotion. Early in 1937



PASTOR F. EPPLING REINARTZ

initial steps were taken to apply the plans therein presented and approved by the convention.

The second activity in the sphere of promotion is the one that is articulated with the work carried on by the Board of Publication and plans for this phase have

reached the place where a director is needed who shall devote his entire time to its further development and appreciation. Accordingly Pastor F. Eppling Reinartz has taken up his residence in Philadelphia and an office in the Muhlenberg Building will be occupied by him beginning September 6.

Pastor Reinartz was graduated from Gettysburg College in 1924 and devoted the following scholastic year to graduate work at Harvard University. He entered the Lutheran Theological Seminary in Philadelphia in 1926 and was ordained to the Lutheran ministry in 1929, being appointed Junior Fellow in the Philadelphia Seminary. He was called in 1930 to the pastorate of St. John's Church, East Liverpool, Ohio. That congregation was the beloved and only parish of his father, who had served its people for forty-four years and chose to retire from active service, his son succeeding him in his work and in the enjoyment of the congregation's confidence and esteem.

Mr. Reinartz is married and has two daughters.

The work of Promotional Director is a new enterprise on the part of the United Lutheran Church, of which the general plan has been determined but for which the details of operation remain to be worked out. For the first six months Dr. Knubel will have direct supervision. The Board of Publication and the President of the United Lutheran Church will supply guidance and the decisions necessary to be made in the process of development.

LEADER MOURNED

Dr. M. Hadwin Fischer's Synodical Services Widely Fruitful

IN THE DEATH of Dr. M. Hadwin Fischer the Susquehanna Conference of the Central Pennsylvania Synod, formerly the Susquehanna Synod, lost its most ardent and dynamic leader in the field of Christian Education. During all the years of his active service in the ministry, all of which were spent on this territory, no pastor did more to promote the lay leadership of his congregation than Dr. Fischer. Young people with leadership abilities were discovered and trained for various posts within and beyond the congregation's immediate field. He was alert to the leadership possibilities of his people.

For his synod he always rendered a most competent and aggressive leadership as chairman of the Parish and Church School Committee. Here he was a great blessing to every pastor and congregation that took seriously the program of Christian Education and Leadership Training. His knowledge of educational procedure and method, as well as a keen appreciation of the content of courses best fitted to pupil and congregational needs, was of the highest order. Our churches have been greatly blessed by his competent and unselfish leadership in this field in which

he was a pioneer and a master. His ideals, high and yet always practical and possible of attainment, were aimed at an intelligent understanding of the teachings of Jesus. In Dr. Fischer's death the Susquehanna Conference has lost a great leader of humble yet dynamic faith. The Church is richer because of his exemplary life and work.

IRA S. SASSAMAN, D.D.,
President, Susquehanna Conference,
Central Pennsylvania Synod.

ALL THINGS and all acts and this whole wonderful universe proclaim to us the Lord our Father, Christ our love, Christ our hope, our portion, and our joy. Oh, if we would know the meaning of the world, read Christ in it.

—Alexander Maclaren.

"PERSONAL patriotism in times of peace is as necessary for our country's progress as patriotism in times of war."

"THE ONLY real apology for a wrongdoing, is the sincere effort to make right."

COMMISSIONED TO SERVE IN AFRICA

THE FIFTH young woman from the Synod of the Northwest to enter foreign mission service, the fourth as a nurse, was commissioned at an impressive service held in First English Lutheran Church, Platteville, Wis., Sunday evening, August 14. Miss Hazel Biederbeck, a member of that church, volunteered for service and was accepted by the Board of Foreign Missions and was assigned to the hospital at Monrovia, Liberia, Africa. E. E. Snyder, D.D., of Van Wert, Ohio, representing the Board of Foreign Missions, preached a stirring sermon on "The Great Commission." President R. H. Gerberding of the Synod of the Northwest made a brief address. Mrs. O. E. Sardeson of Chicago, chairman of the Personnel Committee of the Women's Missionary Society of the United Lutheran Church in America, presented Miss Biederbeck for the consecration service, which was officially conducted by Dr. Snyder. The local pastor, the Rev. R. R. Doering, who had instructed and confirmed the new missionary in her childhood, conducted the service, being assisted by the Rev. Henry J. Lee and the Rev. Edward Amend, pastors of neighboring churches. Miss Biederbeck is a cousin of Mr. Lee, who also is a product of the Platteville church.

Miss Biederbeck was graduated from Carthage College, later serving as assistant instructor in biology. She also taught for two years in the Nachusa Orphanage. Her nurse's training was received at the University Hospital in Iowa City, Iowa. For the past two years she has been instructor of nurses at Luther Memorial Hospital in Chicago. During much of this time she has been in touch with Miss Mary Markley, Ph.D., of the Board of Education of the U. L. C. A., who has guided her and recommended her for the important post in Africa. She is sailing shortly for Monrovia, via London.

IN THE Calendar of Special Days and Seasons adopted by the United Lutheran Church, September is assigned to Parish Education.

RADIO SERVICE

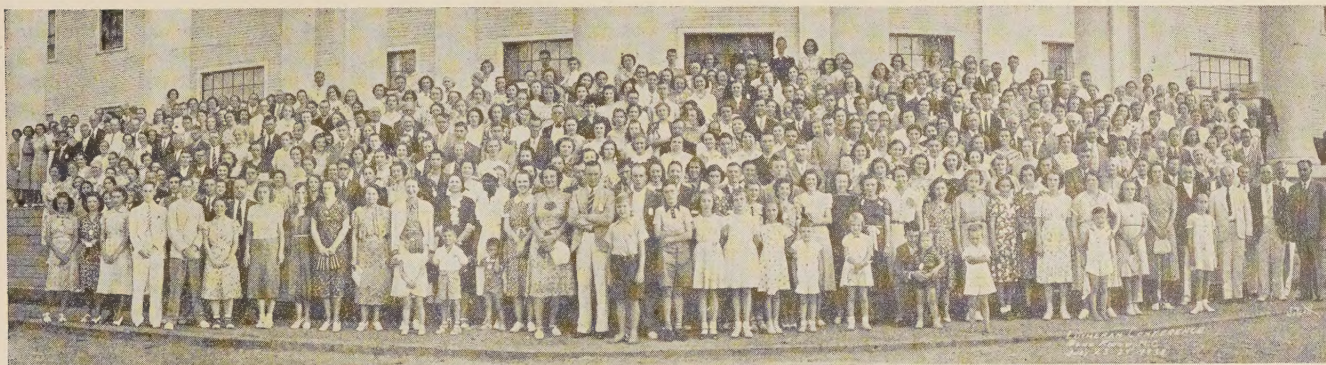
SUNDAY VESPERS are on the air every Sunday up to and including September 25 from Station WJZ, New York, and over associated stations of the blue network of the National Broadcasting Company. The hour is 3.00 P. M. Eastern Standard Time, 4.00 P. M. Eastern Daylight Time. Unless otherwise announced, Dr. Paul Scherer is the preacher.

Officers of The United Lutheran Church

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PREPARATION FOR LEADERSHIP

By ARTHUR H. GETZ, Associate Secretary, Parish and Church School Board



TYPICAL GATHERING OF LUTHERANS AT BLUE RIDGE, N. C., WHO SEEK TRAINING IN CHURCH WORK

"If ONLY we had better leaders—more consecrated, better informed, better trained leaders—then our Church could make real progress." This is the cry that is frequently heard in every corner of our Church. Our reply invariably is that such a better type of leadership is now in preparation. That reply is prompted in part by the fact that literally thousands of Lutherans (and their number is growing every year) annually attend the summer schools sponsored by our Lutheran Church and thereby prepare themselves for more efficient and more effective service. This year the enrollment at summer schools surpassed all former records, and throughout the coming months almost every section of our Church will be reaping the benefits of better trained leadership as a result of the work done at these schools.

Even a casual visitor to our summer schools will be impressed with the fact that these schools offer more than a vacation to those who attend, that their purpose is serious, that the results attained are amazing. But only those who attend the full session of one of the schools are in a position to evaluate the real merit of the school. There are many things which escape the casual observer—things that make lasting contributions to the spiritual development of the individual and to his effectiveness as a leader of others. Summer schools offer opportunities for leadership improvement and leadership development which perhaps can be secured in no other way.

Unique Opportunities

Every summer school strives to have several outstanding leaders of the Church on its staff. These leaders may be foreign missionaries now home on furlough, or representatives from one of the boards of the Church, or officers of synod or the United Lutheran Church, or they may be outstanding pastors or laymen whose names have long been familiar because they have been seen in print or have been mentioned at conferences and conventions. Because summer school provides an opportunity for personal contact with such leaders of the Church mere names become living personalities, and the causes represented by such leaders become vibrant with life. India has new meaning for those



THE CHURCH PROVIDES A FACULTY OF COMPETENT INSTRUCTORS FOR ITS SUMMER SCHOOLS AS AT MASSANETTA, VIRGINIA

who attended summer school because they met Pastor and Mrs. Peery; the executive tasks of the United Lutheran Church seem more real because the hand of Secretary Greever was grasped at summer school; the Board of American Missions is more than a cause since Secretaries Corbe and Kirsch are personally known; and the objectives of the Parish and Church School Board can be carried out with greater enthusiasm because there is a personal acquaintance with Dr. Rhyne. The institutions of our Church are fraught with new meaning because teachers or other repre-

sentatives of those institutions served on the staff of summer school, and the auxiliaries of the Church are thought of in connection with men and women who no longer are mere names but living personalities.

Not only do summer schools provide an opportunity to meet the men and women who have been called to official places in the Church, but they afford the opportunity to meet and become intimately acquainted with that larger number of men and women who have been brought to the schools as instructors because they are recognized as successful workers in various local congregations or in the auxiliaries of the Church. The enthusiasm and devotion which led to successful accomplishments are observed and the longing similarly to serve in the Kingdom of God is aroused. The Church constantly takes on new meanings for the summer school student as its program is better understood, its tasks more fully visualized, its leaders better known, and its problems more fully understood. Steadily, surely, uninterruptedly there is growth in sympathetic understanding and appreciation of the Church and her work.

Needs Learned

One of the unique contributions of summer schools is the contribution made by pupils to leaders. There is such a freedom of intercourse and exchange of ideas both in and out of class that the leader oftentimes learns quite as much as the pupil, and it is not at all unusual for a leader to leave a summer school with a clearer understanding of the approach which he should make in his work in order that it may have a sympathetic reception by the Church at large. Thus our summer schools affect the program of the Church

so far as that program depends upon the leadership of those who have been called into the general work of the Church.

Summer schools offer an unusual opportunity for the exchange of ideas between pupils. At mealtime, between class sessions, and at other odd moments during the day conversation invariably drifts in the direction of work engaged in and programs carried out in the local congregation. Problems confronted, methods tried, solutions found are all freely discussed. The inevitable outcome is development and growth on the part of present and prospective leaders.

Who Attends

There is still some misconception concerning the people who attend summer schools. There are those who believe that summer schools are attended only by pastors and especially gifted lay leaders, and that the average church worker would find the work too advanced to be really benefitted by attendance. Nothing could be more untrue. Our summer schools are planned in such a way that they will be helpful to all church workers, pastors and laymen alike. In many instances there are special courses for pastors, but pastors are always in the minority and therefore the major part of the program is planned for the men and women of our congregations whose leadership is indispensable in carrying on the Church's work. Courses of study are planned in such a way as to meet the needs of the more youthful, less experienced, or future leaders, as well as the more mature and experienced workers of the Church. Through a program of intensive training, combined with delightful Christian fellowship and real recreation, present and prospective leadership is developed for the Sunday school, the congregation, and all auxiliary organizations. The picture of one of our summer schools accompanying this article is typical of our schools in every section of the Church. These schools range in attendance from approximately one hundred to almost one thousand. The picture of the leaders, taken at another summer school, is also typical of the leaders at all the schools. Several of the leaders in this particular group served at as many as three different summer schools this year, and several of them are known at practically all of the summer schools of the United Lutheran Church.

Types of Courses

The courses offered at summer schools might be divided into two types—those that result in leadership credits and those that do not carry leadership credit. Both types of courses have real value. The credit courses are planned in co-operation with the Parish and Church School Board and are part of the United Lutheran Church's program of leadership education. Almost every conceivable leadership need is met by some definite course. Care is exercised that a high type of work is done in these classes and that goals striven for are actually attained. These courses include various Bible studies, such as "A Study of the Old Testament; A Study of the New Testament; Jesus and His Teachings; The Prophets and Their Messages; How the Bible Came to Be; and The Church Worker and His Bible." Other courses include a study of the Church, such as "The Church Worker and His Work; A Study of the Congregation and Its Work; The Church Through the Centuries; and The Church and Social Work." A very large number and a very great variety of courses on psychology, materials, and methods for church leaders are available. Only a few of these courses can be mentioned here: "The Church Worker and His Personal Life; The Church Worker and His Group; The Church Worker and His Materials; The Church Worker and His Preparation; The Church Worker and His Group Session; The Church Worker and His Progress; A Study of the Christian Leader; A Study of Christian Growth; Christian Evangelism; The Use of Dramatics in Christian Education; Missionary Education in the Church; Christian Worship; and Visual Education."

Each of these credit courses results in the earning of a course card when the requirements of the course have been met. The courses are planned on two levels, known as the First and Second Series Courses. First Series Courses are more elementary and do not require as many hours of class work or as many hours of out-of-class preparation as the Second or More Advanced Series Courses. Both the Elementary and More Advanced Courses eventually lead to Certificates of Progress, which are indicative of real advancement in preparation for effective service in the Kingdom of God.

In many of our schools non-credit courses are offered. Sometimes pupils are required to do as much studying in such courses as in credit courses. In such instances it might have been better to arrange in advance with the Parish and Church School Board to have the course recognized as a credit course in order that it might count toward a Certificate of Progress for those striving to earn such a Certificate. In other instances the non-credit courses are offered largely as inspirational and informative lectures and thus also make a very real contribution to the development of an improved leadership for the Church.

Opportunity for Relaxation

While the fundamental purpose of summer schools is always serious, the work is carried on in such a delightful environment and in such a congenial atmosphere that the days spent at summer school constitute a real vacation. There is always ample opportunity for various forms of recreation, such as hiking, swimming, boating, tennis, golf, baseball, volley ball, shuffle board, dramatization, and stunts of all kinds. Ample rest periods are provided for those who need that type of refreshment. Every precaution is taken to meet the varied needs of those who annually seek to improve their service to the Kingdom of God through attendance at a summer school.

A Sample Program

Time schedules and detailed arrangements naturally vary in different schools. However, the time schedule of one of the schools might serve as some indication of the nature of the daily programs. One of the schools observed the following schedule: 7.15 Rising Signal; 7.45 Breakfast; 8.30-8.40 Morning Devotions; 8.45-9.35 Training School; 9.40-10.20 General Assembly; 10.25-11.05 Organization Groups (men, women, young people); 11.10-12.00 Training School; 12.10-12.50 General Assembly and Inspirational Address; 1.00 Dinner. The afternoon was free for rest, recreation, and study. 6.00 P. M. Supper; 7.15 Vespers; 8.15 Addresses; 9.30 Fun; 10.30 Lights Out.

It would be impossible to deny that summer schools are helping to provide our Church with a more effective leadership. The evidence is incontrovertible. At one of our summer schools which just ended its sessions a young lady made this written statement: "Before taking this course (one of the leadership credit courses) I was thinking of becoming a school teacher. Now it is my purpose to become a missionary." At another school this year a college student wrote: "Some time I would like to teach in the vacation Bible schools both at Rocky Boy Indian Mission and in West Virginia. I am going to take up social work." Another report which just reached us tells about a young man who had intended to become a mortician but who has now decided to study for the ministry. Literally hundreds of young people who have attended our summer schools are saying that they are eagerly waiting for the opportunity to teach Sunday school classes or to serve in some other capacity in the work of their church. Yes, leadership is in preparation, and our summer schools are doing much to provide that leadership which is necessary in order that our Church may effectively promote the work of God's Kingdom. Only continued encouragement is sought.

WHO SHOULD GO TO COLLEGE?

By EARL S. RUDISILL, President, Thiel College

EDUCATION is for all, but not the same education for all. Each boy and girl should have the educational opportunity for which his native capacities fit him, the education which is at the same time in harmony with his needs and preferences. All do not have equal mental or manual capacities, nor do all gifts lie in the same direction. The best education for one may be decidedly wrong for another.

College is for those who can profit by the experience. Those who possess the proper qualifications for such advanced work will by and through a college course attain a richer life and advance in their value to society and the church. But hard work will be required in following out high ideals.

Who Should Not Go

Students who decidedly do not possess the necessary mental gifts will not feel at home in a higher institution. If their inherited capacities are not high enough, no amount of time spent on a campus and no amount of urging by professors will yield the desired results. A stupid person simply cannot do college work. And there is no educational magic known whereby stupidity may be changed into intelligence.

There may be places for lazy people, but there is no such place in an institution of higher learning. Educating oneself is hard work, and all education is self-education. And four years of college prepare one for more hard work in the various areas of life. No, a lazy youth should not turn toward advanced learning. But one who has taken things very easy in high school may awaken to the situation and do better work in college. He will nevertheless be somewhat handicapped by the poor preparation which he has made.

Those who have a decided dislike for mental work but delight in some other work of effort should, in most cases, not attempt college. They are certain to have a hard time at intellectual work, whereas if they turned to areas wherein they have a natural interest they could achieve much more and find greater satisfaction. The best education for anyone is that which meets his real needs and fits his own nature.

College can do little for those whose capacities and inclinations lie in the direction of mechanical things and the trades. They need a different kind of education. One of the glaring weaknesses of American education is the lack of greater variety for young people of the non-college type. They have a legitimate place and claim. Society needs them and they need consideration.

Curiosity Called For

Social climbers, who have no intellectual curiosity, will soon find themselves out of place in college. Part of one's education is social cultivation. Everyone needs it. To be at home with cultured people and to know how to behave are valuable assets, no matter what one's vocation may be. But to give oneself to an exaggerated social life, to place a premium upon popularity and at the same time to neglect the rest of the educational program is sheer folly. A college might well post a notice at the entrance, "Butterflies need not apply."

Athletes who are "mere athletes" will derive little from college experience. I have seen many athletes who have been good students, some who have been exceptionally fine students, but they have led a well-balanced life. They have recognized the values of athletics, but at the same time have realized its limitations. Others live in the world of athletic skill and breathe the air of the stadium, but make a poor accommodation to a cultural atmosphere.

Last of all, college has little to offer the boy or girl who wants quick financial returns, a short cut or very early marriage. A real education requires time. James A. Garfield, when president of an Ohio college, was accosted by a father who wanted for his son a quick education. Dr. Garfield offered him a special course, but warned: "It takes but a few weeks to grow a squash, but it requires years to produce an oak."

Who Should Enter

Those who are mentally capable will find higher education both a profitable and enjoyable enterprise. It sometimes happens that because of social or physical handicaps high school years do not yield the results that were expected. The student did not measure up to his actual abilities. With the hindrances removed he can make a new start and a better record in college. If the mental ability is there, possibilities are also there. A student simply cannot go beyond his capacities.

Boys and girls who desire a broadening and deepening of life will find the processes of higher learning very satisfying and enriching. The atmosphere of campus and classroom, fellowship with students, friendship of professors, the treasures of the library, the moments of worship and opportunity of study will prove as delightful to such a student as a tasty dinner to a weary traveler after a hard day's journey.

For the aspiring youth, willing to study long hours, think hard, play hard, refine his ways and pursue rising ideals college is the way to something glorious. A price must be paid, and the reward will probably be in proportion to the price. He who wants to make something of himself and has the necessary natural abilities will find his opportunity in a Christian college.

The Place for Life-long Associates

Any young man or woman who possesses natural qualities which constitute the making of a leader of men will best realize the attainment of leadership through college education. While certain men and women have headed up important movements or achieved influential positions without having a formal higher education, their number is relatively small. All things considered, a full experience in higher education is the most certain road to leadership of varied types, in church, business, industry, commerce, government, international relations, finance or education.

Intelligent followers of intelligent leaders are also needed. No one can lead in more than one or a few fields. While he may set the pace in his own realm he will necessarily be a follower in some other area. A man or woman may achieve prominence and inspire men in medicine or surgery but be a follower of another in religion, social life or art. A leader necessarily had to learn to follow before he could lead, and he will still be a good follower in a realm other than his own specialty.

He who desires the finest type of men and women for associates during four years and as friends for life will find his wish fulfilled in college, especially in the smaller Christian institution. Our associates help to make us what we become. Many men and women have found life partners on the campus of their college. And where could they have better made such a choice?

The best type of college, where there is a personal interest in every student, helps the young man or young woman discover self, overcome handicaps, revise ideals, acquire real culture, attain a Christian philosophy of life and select a worth-while vocation. Let none enter who is not willing to do his part or who expects another to perform his task.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

The Increasing Number of Youth Hostels in America—a happy imitation of an earlier development in Europe—is a healthy and significant phenomenon of the present day. Already 184 hostels stretch an inviting line across the land, from sea to sea. Last year 7,166 youthful tourists, traveling on foot, by canoe, horseback, or bicycle, made use of these hostels. This year the swelling crowd of touring youth promises to double that number before the season is over. The accommodations provided are simple and cheap. Competent chaperones supervise the bunk-houses, and direct the recreation halls. Cooking facilities are provided for everyone, to encourage the tourists to self-dependence. Nominal membership fees of \$1.00 for youthful campers, and \$2.00 for older campers, emphasize the desire of the American Youth Hostels, Inc., Northfield, Mass., to encourage the spirit of American youth in healthful adventure. The roads are wide, and summer is in an inviting mood for the young.

Persecution is Having Its Usual Result in the case of the Jews. The latest manifestation in Germany is the consolidation of the influence of the 300,000 Jews remaining in the Reich by the establishment of a "National Organization of Jews of Germany," with which to present a united front in dealing with the Nazi regime. So says the Jewish official organ, "*Central-verein Zeitung*." The Austrian Jews were earlier forbidden to have any part in the preliminaries leading to the organization, and now are not allowed to join. Aside from bringing co-ordinated pressure to bear upon the government to safeguard their interests, and even their existence, the purpose of the organization is largely constructive. It aims to sustain the morale of its people under persecution; to fit them to find employment in other lands, after a way out has been gained for them; and to readjust inwardly all of their people to new forms of spiritual and material life. "In us," plead the leaders of this new movement, "lies a yearning for unhindered life in the free air of the world. In us is a determination to bind our existence with the erection of such a free structure." This organized effort should be interpreted by the comment of Dr. J. N. Moody in a recent issue of the *Catholic Standard*. Dr. Moody believes that Anti-Semitism always fails because it "strengthens the Jew by strengthening his religious consciousness. . . . It is as true of the Jews as it is of the Christians that the blood of their persecuted is the most signal source of their strength. The Jews have been able to preserve their identity for more than 3,000 years because of their devotion to a religious ideal." Dr. Moody also suggests a reason closer at hand for his argument, when he adds: "Catholics are an obvious target for many of the ideas which inspire hatred for the unhappy Jew." Protestants likewise need to realize that their brothers in the faith are suffering today in the same cause.

A Recent "New York Times" Editorial presented a gruesome thought to its readers. It bade you think that when you walk down street one out of every 37 persons you meet will be a criminal, and one out of every 650 will be a murderer. It added that the cost of this wayward population amounts to \$15,000,000,000 yearly, about \$115 for each individual of population, or approximately one-fifth of our present annual income. This, however, is not the sum total of our national loss yearly. In 1937 our accident death toll was 106,000 persons, and the immediate financial loss amounted to \$3,600,000,000. This does not account for the continuing loss by reason of the removal of this number from life, nor does it include the loss of service through

those more or less disabled by injury. A still further contribution to the debit side of our national accounting is to be found in the reported list of missing persons in 1937, numbering 225,809, of whom 16,141 disappeared permanently. Somewhere in this all too human accounting there is a place for the effectual service of living faith, not only in the emphasis of righteousness as over against crime, but also in presenting consideration for the life and welfare of others, and the reviving of hope in those who give way to despair and then disappear.

The Spinsters of England Expect their country to do its duty. Since fortune has not favored them with a man as a natural supporter, they have begun a crusade which thus expresses itself vocally and vigorously: "Pensions for spinsters at fifty-five." For years the "forgotten class" of England, these unwed women have, through their leader, Florence White, imposed vivid remembrance of themselves upon the public in a surprisingly short time. And now, in a characteristically feminine way, they ask for special consideration, saying: "While sixty-five is a fair pension age for men, it is just ten years too late for women, since, under modern labor conditions, women workers cannot keep the pace as long as men can." This is the background of their slogan, and they have 100,000 spinsters organized and active to convince Parliament and the public mind. Moreover, they are likely to succeed in their project, for it is carefully calculated that England has 800,000 women who will likely never be married, and of these 175,000 at present are between fifty-five and sixty-five years old.

Lieutenant P. Burder, an Officer in England's Leicester-shire Regiment, returning from his 500-mile jaunt afoot into Tibet, brought back some interesting news about the expected new Dalai Lama. Everywhere he found the friendliest welcome among the populace of that once hostile and forbidding land. The common people are as intensely interested as the Buddhist monks in the impending event, and eagerly await the report of signs of the new Dalai Lama's reincarnation. The signs described to Lieutenant Burder were: (1) Folds of flesh on the shoulders (supposed to be vestiges of secondary arms); (2) large ears; (3) marks, resembling a conch shell, on the hands; (4) tigerlike stripes on the legs; (5) long eyebrows that curl upward. Since the last Dalai Lama had only three of these, the whole number does not seem essential; but no claimant of the Lama's throne will be accepted who cannot display a majority of these distinguishing marks.

Mohandas Gandhi, India's Moses, is Seeking to emulate the search of Ponce de Leon, for youth. London's Sunday journal, *The People*, states that Gandhi has just begun a two-month treatment for rejuvenation at the hermitage village of Ghaziabad, near Delhi. For sixty days he will live in an underground cell; his only diversion the daily papers, his only food mixed orange and lemon juice and the Kaya Kelp remedy, containing avala fruit juice, honey and the essence of anand, a Himalayan herb, which will be administered thrice daily. Recently Gandhi had prophesied gloomily, "I am not likely to live very long"; but now he is anxious to see the fulfillment of another prophecy of his, "I foresee the independence of India in another two or three years." Gandhi is encouraged to hope for the best by the reported success of seventy-eight-year-old Pundit Madan Malaviya, who declares that under similar treatment his hair turned black again; his sight, hearing and voice were largely restored, and a new set of teeth began to appear. But India would hardly know Gandhi with teeth and hair. If the cure works in any appreciable measure, the world will be plagued with another commercialization of an infallible specific to delay death.

KEYBOARD LEADERSHIP

Henry F. Seibert, Mus.D.,* Gives Advice About Hymn Singing in Church

SEVERAL YEARS ago the convention of the American Guild of Organists was held in New York. One of the special services was conducted in the Cathedral of St. John the Divine. Bishop Manning delivered the address. He urged organists and choirmasters to encourage and stimulate greater interest in congregational singing.

Frequently one hears organists who regard hymns as an incidental part of the church service. Because of a lack of study and practice, organists often play hymns in an erratic manner and fail to present to the congregation a definite and intelligent interpretation.

A hymn should be practiced with a metronome. The organist should sing the hymn without the metronome. Attention should be given to the phrasing of the words and music. A suitable and comfortable tempo should be decided upon. The hymn should be practiced at choir rehearsal. Such a procedure will establish leadership at the church services and will be conducive toward an intelligent and inspiring interpretation of the hymn.

Pastors should see that organists have the hymns in time for practice and choir rehearsal. A Lutheran organist told me her pastor was annoyed when she asked for the numbers of the hymns.

Right Tempo Important

Many people think all hymns should be sung at a rapid tempo. I attended two services held several days apart in representative New York churches. In the first church the hymns were sung rapidly. In the second the organist played at a moderate rate of speed. The congregational singing was poor in the first church and very good in the second.

The best congregational singing I have ever heard was in our church the night Dr. Burgess was inducted into office as president of the United Synod of New York. There was a nucleus of pastors and laymen. Lutheran pastors know how to sing hymns. The tempo I established at the start was faster than the one the congregation settled into. With our powerful organ I could have easily imposed my original tempo. That would have discouraged good congregational singing. Instead, I conceded somewhat and still endeavored to maintain my leadership. To force a rapid tempo, which is no doubt acceptable to a choir, will nevertheless retard good congregational singing.

Unison singing of hymns is a good thing. I understand Mr. Hugh Ross, Director of the Schola Cantorum, New York, told his classes that *all* ordinary congregational singing should be done in unison. Many of our hymns are too high in key for this type of singing. Hymns can be transposed. Singing in unison frequently acts as a stimulant to a congregation, a large part of which sings the soprano part. We must remember that many people in our congregations have had no musical training.

I am not in favor of singing *all* hymns in unison. Sometimes the choir's rendition of the four parts furnishes a rich and beautiful background.

Permit me to quote from "Fischer Edition News," of which Howard D. McKinney is editor. "Not long ago we attended a service where the hymns were pitched in quite a low key so as to be suitable for unisonal singing on the part of the congregation—the only sort that should be encouraged." "Alexander Schreiner makes a good point regarding the tempo of devotional music: this cannot be hurried, he maintains, without losing much of its purpose. The spirit of worship is opposed to any hustling feeling, a truth upon which we bustling Americans could advantageously ponder

a bit. Great composers such as Palestrina, Bach, and Handel have written most of their inspiring music in slow rhythms, Mr. Schreiner argues, and so hurried and nervous renditions are to be avoided."

I read of a Christian Science Church in Boston, where the congregational singing is of a high order. The fine singing was attributed to the fact that a small group of hymns, from which selections were made, was used. Our experience at Holy Trinity Lutheran Church, New York, is that the congregation usually sings most heartily on the old familiar hymns. However, with the kind permission of the pastors, I should like to suggest that we avoid too many repetitions. Our services can be made more interesting if we have a variety of hymns.

Dr. Rob Roy Peery in a recent meeting of the Music Committee of the United Lutheran Church, spoke of a plan in practice in his church whereby the same Processional is used for several successive Sundays. Such a plan is particularly good when an unfamiliar hymn is introduced. One of the best hymns in the Common Service Book is No. 1, "O Come, O Come, Emmanuel." At Trinity Lutheran Church, Reading, Pa., and Holy Trinity Lutheran Church, New York, the congregations found this hymn difficult. At Trinity Church, Reading, we sang it for several successive Sundays in Advent. The congregation became reasonably familiar with it.

Our hymns are for the people. There is inspiration in good, hearty congregational singing. I met a lady recently who attends a Presbyterian church. This person attended a Lutheran service for the first time. She sang heartily. People sitting nearby looked at her as if she were doing something strange and unusual.

POPE PIUS XI AND MISSIONS

THE PRESENT Pope of Rome, one reads in the *International Review of Missions* for July 1938, is rightly surnamed the Pope of Missions. It is true that the authority for missionary extension and support, called the Congregation of Propaganda, was founded in 1622, but until about 1850 efforts at centralized control were only partially successful, because of conflicts with the claims of Christian princes. But at the time of Pius IX and especially under the present regime, the Pope is able to assume the role of head and director of the whole missionary work of the Church.

Pius XI has an extraordinary range of abilities. "He is a humanist and a psychologist, a doctor of philosophy, of theology, of canon law, a former professor of theology and a scholarly librarian, an historian of wide and deep learning, a diplomat who has made himself felt in numerous concordats."

"After drawing up plans for the 'naturalization' of the Church in mission lands, Pius XI passed on to action; dividing ecclesiastical territories which were inconveniently large, consecrating Asiatic bishops, urging the founding of native seminaries, approving the founding of new native religious congregations—all this at a steady pace which has astonished even the most optimistic. When 'the Pope of the Missions' ascended the pontifical throne (February 6, 1922), there were only 280 missionary territories. In 1929 there were 377! in 1933, 473; by May 1, 1934, there were 499, and since then the creation of new territories has been going on fast (seven in 1935, ten more in the first six months of 1937). At this rate, if the Pope lives for another five or six years he will himself have created more missionary territories than did all his predecessors together.

"These creations of new missions and apostolic prefectures, of new vicariates and dioceses, have always in view the more effective occupation of 'mission lands' and the more complete 'naturalization' of the Church by giving new territories into the care of native clergy. This naturally leads to the participation of new religious congregations in the work of evangelization and to the consecration of native bishops, and at the same time to stimulating the zeal of the missionaries."

* Dr. Seibert is organist and choirmaster at Holy Trinity, New York. Dr. Paul Scherer pastor. He is a member of the Committee on Church Music for the United Lutheran Church.

OPEN HOUSE IN CHURCH CENTERS

Baltimore's Lutheran Institutions Prepare to Greet U. L. C. A. Convention's Visitors

By THE REV. LLOYD M. KELLER

THE FOREIGN MISSIONS HOUSE

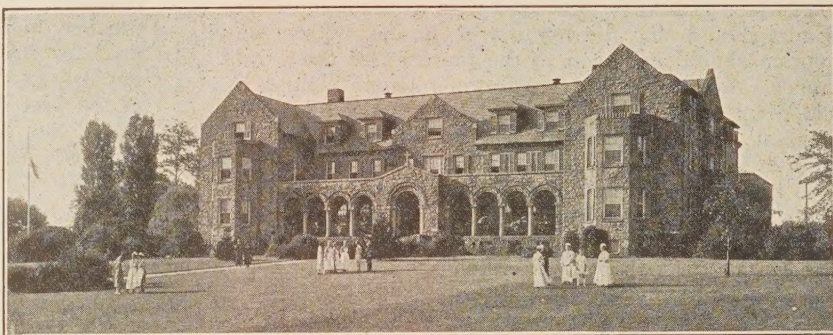
THE LUTHERAN Foreign Missions House and Office in Baltimore is beautifully located on the square which has in its center the high and imposing George Washington Monument. This monument can be seen from almost every part of the city. The House is opposite Peabody Institute of Music at 18 East Mount Vernon Place.

The Lutheran Foreign Missions House and Office is the headquarters of the Board of Foreign Missions of the United Lutheran Church in America. All the business of the Board is done here. Every three months the twenty-one regular, two advisory and three co-operating members meet in the Assembly Room, and its Executive Committee assembles for ad interim business four times a year. In and out of its doors coming home on furlough, going back after furlough, or leaving for some foreign field for the first time, pass all the 155 foreign missionaries of our Church. All the official correspondence with them and their organized missions is carried on in the office by the staff, which consists of the two general secretaries, George Drach, D.D., and M. Edwin Thomas, D.D., and the treasurer, Mr. George R. Weitzel, assisted by a bookkeeper, four stenographers and typists, and a janitress.

The Lutheran Foreign Missions House and Office in Baltimore is the center of world-wide influence for the Church of Jesus Christ. Draw the lines from this House to the Telugu country in South India; to Shantung, China; to Japan; to Liberia, Africa; to British Guiana and Argentina,

come the funds for the foreign mission work, designated as payments on apportionment, special gifts, personal contributions, legacies, annuity donations, and from co-operating synods.

Delegates and visitors to the Baltimore Convention, October 5-12, are cordially invited to visit the Lutheran Foreign Missions House and Office any day during the convention at



THE LUTHERAN DEACONESS MOTHERHOUSE

their convenience from 9.00 A. M. to 7.30 P. M., and guides will show them the House, which has been renovated and redecorated for the convention.

THE DEACONESS MOTHERHOUSE AND TRAINING SCHOOL

INTEREST in the cause of deaconess work within the former General Synod of the Lutheran Church began to manifest itself in March 1883, when the Rev. Dr. F. P. Manhart introduced the subject in the North Branch Conference of the Susquehanna Synod. After a full discussion the Conference resolved, "That we believe there is an actual need of an Order of Deaconesses in our Church, and that we ask Synod at her next meeting to consider the matter." At the next meeting of synod the resolution was favorably received, and a special committee was appointed to study the matter further and to report at the next session.

The Lutheran Church in America at that time was unfamiliar with deaconess work, and it was deemed necessary to inform the people of the Church through the pastors and the printed page. Interest continued, and by April 1891, responses had been received from nine young women; but it was not until 1893 that qualified candidates were available. In July 1893 two candidates sailed for Germany to receive training in Kaiserswerth. Others followed later, and one candidate received her training at the Mary J. Drexel Home in Philadelphia.

The first six deaconesses were consecrated October 23, 1895, in First English Lutheran Church, Baltimore, Md., and from this small beginning the work grew and developed, and God has richly blessed the efforts of those who labored so faithfully and earnestly to establish it.

The present beautiful solid granite four-story structure, located at 2500 W. North Ave., Baltimore, 144 x 72 feet in dimensions, was dedicated June 10, 1911, with the General Synod Convention present. The Motherhouse and the beautiful chapel were dedicated by the Rev. J. B. Remensnyder, president of the General Synod.



EAST MOUNT VERNON PLACE, BALTIMORE
The Office and Mission House of the Board of Foreign Missions is indicated by the white arrow

South America, and you get some idea of the extent of our foreign mission work. To these far points go thousands of dollars every year, \$875,443 in the fiscal year 1937-1938, to make it possible for the foreign missions to carry on their work. From many places in the United States and Canada

At present there are seventy-three Sisters, ten of whom are probationers, connected with the Baltimore Motherhouse. Of these twenty-six are serving in parishes throughout a wide territory, twenty-one in institutions of the Church, ten are rendering service at the Motherhouse, eight are retired, and nine are in training.

At the time of the merger in 1918, the Motherhouse with all its property, buildings and equipment, valued at considerably more than \$200,000, was turned over to the United Lutheran Church free of debt.

In addition to the training of young women for the diaconate, there are courses for young women preparing for parish and institutional work other than that of the diaconate. More than four hundred young women have taken these courses and many of them are engaged in full-time Christian service throughout the Lutheran Church.

INNER MISSION SOCIETY HOSPICE

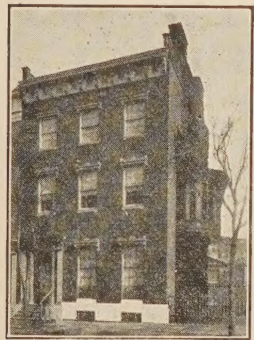
THE INNER Mission Society of Baltimore City and Vicinity, celebrating its twenty-fifth anniversary this year, is an organization of Christian mercy whose entire work, financially, is carried on by voluntary contributions from members of the Lutheran churches in Baltimore and throughout the State of Maryland. The Maryland Synod also helps through a contribution.

The work of the society is directed by a board of twelve trustees, and is carried on through the services of a superintendent, James Oosterling, D.D.; his assistant, the Rev. L. M. Schulze; the treasurer, Mr. F. W. Kakel; the House-mother of the Hospice, Sister Zora Heckart; a hospital visitor, Sister Ida Steuerwald; and many volunteer workers.

The work is of various types and covers the entire state. Services are conducted and Holy Communion is administered in several institutions throughout Maryland; thousands of people in the Baltimore hospitals are visited by the workers each year. The Gospel is also preached to many in penal institutions.

During the summer months, a camp for underprivileged children is conducted at Jolly Acres. More than three hundred children are given a two weeks' vacation each summer, through which they are helped physically, spiritually, and morally.

Welfare work among the needy families is carried on the entire year, with special emphasis at Christmas and Thanksgiving. Much



THE HOSPICE

of this work is done by the volunteer workers, without whom the society would be sadly handicapped.

Each year Noonday Lenten Services are conducted in one of the large downtown churches, with guest speakers for every week.

The Hospice, a Christian boarding home for girls, located at 509 Park Avenue, is in charge of Sister Zora Heckart. Her Christian influence and personality have made this a real home to more than three hundred girls in its twenty years of existence.

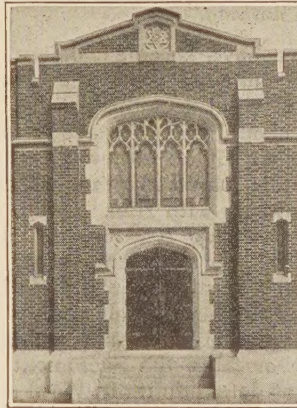
The Women's and Men's Auxiliaries, through their money and labors, also help to carry on the work of the society through the year.

Those in need, in suffering, in distress, both spiritual and material, continually look to the Inner Mission Society, by which they are never turned away but always lifted up and helped, in the Master's Name.

SALEM HEBREW LUTHERAN MISSION

SALEM HEBREW Lutheran Mission, 1503 East Baltimore Street, Baltimore, is not only our largest Jewish Mission

from the standpoint of physical equipment, but also in the extent of its outreach. The three-story building on Baltimore Street is a beehive of evangelistic and educational activity, and the adjoining Mission Chapel on Caroline Street is a center for Jewish Christian worship.



SALEM HEBREW LUTHERAN MISSION
The Chapel and the Lutheran Hebrew Center

In addition to the regular activities, the Baltimore Mission publishes the *Mediator*, a Yiddish-English magazine for Jews, with a circulation of over 18,000. The Mission has produced, among other things, a Yiddish-English Hymnal, Luther's Catechism in Yiddish, and is at present engaged in bringing out the New Testament Scriptures in Yiddish under the Lewis J. and Harriet S. Lederer Yiddish New Testament Foundation. The work of composition is being done at the Mission on monotype equipment especially designed for this purpose. The Gospel of Matthew in modern English, together with notes and all Old Testament quotations in original Hebrew, is also being made available through the Baltimore Mission.

Organized in 1920 with Henry Einspruch, D.D., as missionary, the Mission has come to be recognized both in this country and abroad as an outstanding agency in the field of Jewish evangelization.

THE JEWS IN NEW YORK

THERE ARE NOW 1,750,000 members of the Jewish faith in Greater New York, according to the report which has just been made public by the Bureau of Jewish Social Research of that city. This probably makes the city the greatest Jewish center in the world. The report calls attention to certain significant changes which have been taking place during the last few years in the distribution of these vast numbers. Formerly the main center was in Manhattan, and, in 1916, no less than 696,000 of the 1,503,000 Jews resident in New York at that time lived in that borough, which was the great refuge of all the Jews who poured into the city from every part of Europe. But now only 500,000 are left in Manhattan, and Brooklyn has 800,000, and the Bronx 390,000.

The reason for this great movement of population is to be found in the growing economic strength of the Jewish population which, as it increased in goods, moved out of the congested centers into the newly-opened areas, where living conditions are better.

The Jewish death rate in 1925 was 7.91 per thousand, while the rate for the whole city the same year was 11.7. The reason for this is said to lie in the youthful nature of the Jewish population. So far as the survey shows, the birth rate amongst the Jews was only eighteen per thousand as opposed to a rate of 22.95 amongst the general population.—*Baptist Minister*.

PERSONS ARE THE "FRUIT"

Professor Russell D. Snyder, D.D., Philadelphia Seminary,
Applies a Familiar Verse

John 15: 5. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

WE BELIEVE that in Christ we have become children of God. We also believe that the doing of the Father's will ought to be our meat and drink. What does this involve?

Is it the Father's will that we should spend certain periods of the day on our knees in prayer? By all means, let us do it. Prayer is fellowship, and it is manifestly the Father's will that we should live in fellowship with Him.

Is it the Father's will that we should read certain portions of the Scriptures every day? By all means, let us do it. The Scriptures are the Father's trysting place, where He comes to us and speaks to us and reveals Himself to us.

Is it the Father's will that we should enter frequently into that most sacred of all fellowships, the Sacrament of the Lord's Supper? By all means, let us do it. In Word and Sacrament Christ comes to us and offers us what Disraeli called "muscular Christianity," the power to overcome ourselves and the world. In Word and Sacrament He comes to us and offers us Himself.

Is it the Father's will that we should support the Church in all her enterprises? That we should try to inculcate Christian principles into the life of the nation? That we should abstain from even the appearance of evil? That we should feed the hungry, clothe the naked, minister to the sick and dying? By all means, let us do it. In all these acts and attitudes we are but doing the Father's will; and the doing of the Father's will is to be our meat and drink.

"Good" Connects with People

But is that all? Have we not omitted something? I must confess to an uneasy feeling that in our conventional interpretations of the Father's will we are guilty of slighting the primary concern of the New Testament. We interpret the Father's will primarily in terms of ethical principles; the New Testament interprets it primarily in terms of reconciliation. We lay all the emphasis upon good deeds as such; in the New Testament the good deeds are but means to an end; and the end is persons.

Consider, for example, St. Paul's conception of the Christian life as a ministry. The thought is that God is engaged in a process of reconciling the world to Himself and that in this process we are instruments in His hands. Now reconciliation, whatever else it may mean, is a process that involves persons. How can we say that we are exercising this ministry; how can we say that we have become instruments in the Father's hands, unless we bring persons into His fold?

Or consider the familiar allegory of the vine and the branches. "I am the vine, ye are the branches," says Jesus. What of the grapes on the branches? The answer is easy, we say; the grapes are good deeds. But is that the right answer? Or rather, is it the whole answer? To limit the application to any single category of fruitfulness would, no doubt, be precarious interpretation; at the same time we must acknowledge that there are sound reasons for believing that the conception is personal and evangelical throughout. Christ is the vine, the disciples are the branches. The grapes on the branches are not merely good deeds as such; they are persons. Even if we go back to the more conventional application of the allegory, we have to remember that in the New Testament good deeds have only ancillary significance. They are but means to an end; the end is persons.

Indeed, no matter how you look at it, the New Testament makes it very clear that the winning of persons is the real business of the child of God. Someone (Carlyle?) once said,

"Produce persons and the rest follows." That is a right Christian maxim. Produce persons, the right kind of persons, and the rest follows. With our Western minds and our Western outlook, we have shifted the emphasis from persons to principles, from persons to deeds, from persons to abstractions, not to speak of downright irrelevancies. This is our real apostasy. Manifestly our first task is to get down on our knees and repent of this our apostasy; our next is to do what we can to win persons.

The Winning Objective

And the students at the seminary can contribute to this goal by concentrating upon this phase of their preparation. We are not here to become specialists in abstractions; we are here to learn to bear testimony by word and by deed, the kind of testimony that will win persons. Before we can do this, we must pray for a little more of the love that is Christlikeness. "Your influence over a soul," wrote Pere Didon, "is conditioned by the depth of your love for it. In order to save it, and bring a divine influence to bear upon it, you must have a divine love for it." We believe that we already love men, but it is to be feared that we have only fallen in love with an abstraction, what Chesterton called anthropoids. We love humanity—after a fashion. Jesus did not love humanity; He loved men. And we have been called to be like Him. We have been called to minister to others as He ministered to the woman at the well, to minister to others to the end and that they may be reconciled to God. The Westminster Catechism declares that the chief end of man is "to glorify God and enjoy Him forever." That, surely, fails to cover the ground. The chief end of man is to glorify God, by word and by deed, with the kind of testimony that will lead others to glorify Him. Think it over!

NOTES ON THE COLLECT

By Paul Zeller Strodach

The Twelfth Sunday after Trinity

ALMIGHTY and Merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service: Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through . . .

ANOTHER Little Prayer from the first of the Sacramentaries, the Leonine, bearing every indication of its great age: it is short, crisp, to the point, and in the original an even simpler and shorter sentence than in this translation.

"We pray in this Petition" that we may serve God faithfully, day in, day out, in all we do, or think, or say: that we may hallow His Name; that we may live and serve to the coming of His Kingdom; that we may perform "His good and gracious Will." And this service is to be to His praise and our soul's eternal good; for life in Him now we know will be Life in Him eternally. Therefore, we pray, that we may so faithfully serve Him in this life, that we fail not finally to attain to our portion in the fulfillment of His blessed promises. "Be thou faithful unto death, and I will give thee a crown of life."

Well and good! But it is one thing to talk about faithful service and quite another to perform it. It is certainly vitally necessary that we pray over it. But even talking and praying about it may exhibit woeful lack of serious realization of what it is and entails.

We are concerned: it is the I who am the servant: who produces the service. Am I producing? Am I faithfully producing? Our *Epistle* today gives us an eloquent lead to this and to the Collect . . . "not that we are sufficient of ourselves to think any thing as of our selves; but our sufficiency is of God; Who also hath made us able ministers of the new testament." And what is a "minister"?—only

what we commonly call a "preacher" today? Far from that "class" limitation! We dare to say, "All who serve!"

Here, then, is the place to start, with realization of one-self and one's equipment for God's service. And the foundation upon which all of *my* service is built is *my* faith. This only grows to strength through the One in Whom the faith is set . . . "Vine and branches" and "Apart from me, ye can do nothing"! Faith companions with Him: so comes inspiration and zeal; love and devotion; endurance and persistence; spending and being spent; accomplishment, all that is positive and constructive.

But, after all, is it not an administration of a trust that was first committed to me? . . . "Unto one he gave . . ." talent, —pound,—privilege,—opportunity,—life! And just here is place to remember this: "Not by might, nor by power, but by my spirit, saith the Lord." This for the use of what He has given me . . . of *Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service.*

Only after the administration of that committed gift is the verdict of approval or disapproval given (Cf. the Parables of the Talents and the Pounds). And the "Well done" . . . *true and laudable* . . . is to the "good and faithful servant."

Now, there is a companion to faith in this adventure. May be it's an operating *conscience* (!); perhaps it would be better to say, *inspiration* of the sense that one feels (but not meritoriously!) that one really is serving to God's praise. As truly as one can say, "The Love of Jesus, what it is, none but His loved ones know": that truly one can also say, "The service of God, what it is, His faithful servants know and do!" One may realize that humbly. Such service is both *true and laudable* . . . "able ministers" indeed; but GOD makes them so!

But service is other-sided; and this also springs from one's faith. James wrote about showing one's faith by one's works. Service is faith at work in every particular: not to earn merit or praise; but to *give* praise and prove devotion.

Turn now to the *Gospel*, which will illustrate this other-sidedness of *may so faithfully serve Thee in this life*. An unnamed little group of *servants* is there spoken of: "They bring unto him (Jesus) one" . . . "and they beseech him" . . . "so much the more a great deal they published it." This "other side" of serving God faithfully is spent in the lives of others,—to bring them to Him; pray for their good; to declare to all "what he hath done for my soul."

The while this is redemptive and constructive, it also is protective, for in my own life I will so serve (live) that I give offense to none: that I put no stumbling-block in my brother's way. And I will guard against stumbling myself!

The original Collect ended quite differently than does the present text. *Heavenly promises* are coupled with *faithfully serve in this life*; but that was not the original Prayer. It prayed, *Grant that we may run after Thy promises without stumbling*. Instantly we see the active runner, the *Christian* runner: Paul and his "so run that ye may attain"; and his fearsome warning, "lest after I have preached to others I myself should be a castaway." *Without stumbling* and without stain! "I have not been disobedient to the heavenly calling."

BISHOP BERNING of Osnabruck told a gathering in Lower Saxony, Germany: "Nowadays our Church is once more the object of warfare. And I would like to add that it is a warfare in which Christianity's very existence is at stake. To meet these attacks we must increase the number of our secular priests. It no longer avails to keep one's religion locked in the stillness of one's heart like some precious jewel. Faith must be expressed in life. And particularly we must revive the old, courageous acknowledgment of one's faith."—*The Commonweal*.

HALF KNOWLEDGE

The United Presbyterian, official weekly journal in English for the United Presbyterian Synod, commented editorially in its issue of August 18 on the demand of persons for "complete explanations," in accord with science. Science is quite content to use such facts as it can find the editor says. We quote:

"Half-knowledge is the law of all science and life. Thousands of ships are sailing the seas today, guided by a little mystery called a compass. No one in the world knows why that little needle of steel points generally North; what invisible relationships it has with earth, air and stars, and with strange currents of energy passing through space. Yet with perfect faith in that tiny quivering steel, men are every day trusting their lives and their wealth to it. Little physical things called nerves quiver, and their quivering is changed into a thing of spirit that we call consciousness. How? Unless you explain it to me, I will no longer look at a sunset or a beautiful painting! I will never speak to another human being a word which is formed in my brain, because a physical thing by the vibration of air caused by my tongue, then is turned again into spirit or thought in the other's mind! How can I act on what I do not understand? Or life itself? What is it? Where did it come from? How is it kept going? If you do not explain this to my reason, I must naturally commit suicide.

"Tennyson was wise when he said to the flower in the crannied wall:

'Little flower—if I could but understand
What you are, root and all, and all in all,
I should know what God is and what man is.'

Our ignorance is most profound, and the farther our knowledge extends in any line, the greater is the extent of the unknown darkness beyond it. We do not quarrel with our necessary limitation of knowledge elsewhere. It leaves us with room enough to live and grow happily if we act on what we do know. We grow to knowledge only through a procession of half-truths on which we act. Why in all honesty should we try to demand more in the realm of the spirit? That great discoverer, Isaac Newton, declared that after all he was only a child gathering shells on the shore of a great sea that was entirely unknown.

"To an electrician the proof of a live wire is the spark that comes wherever the wire is touched, and the proof of the truth of Christianity, with all its mysteries, is the fact that wherever it has been honestly tried it has made good in transformed lives and communities and nations. For this fact we have the testimony of all godly souls in every land and age, souls that knew falsehood. Practically every judge on the benches of our courts believes in God, whether or not he be a professed Christian."

PERSONAL LEADERSHIP

THERE is a leadership that is shrewd and given to calculations of men and affairs. Such leadership suggests self-will and personal determination. Such leadership lasts their day; they do not long abide. The only leadership is the perpetual promise of power and permanence. The names of world leaders that are immortal are those of their fellows. They espoused some great cause in the need of the people. They gave themselves, and their all.

They may have been spurned and scorned. Some have suffered the martyr's death. The leadership they espoused was more than the man. Falling from the torch of truth to other willing hands. The leadership was more virile, more effectual and benefited more men triumphed.—*Christian Advocate*.

A GAIN of \$15,000,000 was made in gifts received by twenty major rural churches at the General Council. Rural churches showed a gain of more than city churches. The Southern Baptist Church gained, while the Church of the Brethren showed a percentage gain.—*The United Presbyterians*.

RELIGION IN ONE'S COLLEGE

By MISS DAMARIS HAAS of Springfield, Ohio, a Sophomore

Any statement about religion is interesting to a Christian. Any statement coming from a student in a Christian college is of interest, too, because, obviously, he has been concerned enough to make an utterance.

Challenging are some of the statements made by three students at Wittenberg College, Springfield, Ohio. They are as varied as the experiences of the authors. Varied viewpoints are presented: (1) by a student without definite church affiliation; (2) by a German exchange student who marvels at American religious activity; (3) by a daughter of an alumnus of Wittenberg, now a pastor.

The statements were written by students of Prof. K. G. Lind of Wittenberg who attests that the statements are unedited.

"HAVING LIGHT, we pass it on," is the translation of the motto of Wittenberg College. What is the light? To a Wittenberger, it is truth . . . it is knowledge . . . it is culture . . . it is religious tolerance.

I am a day student at Wittenberg, in college parlance, a "town girl." I am, perhaps, less subject to the formal and more direct religious influences of the college than is the boarding student. Living at home, I do not have the social urge to attend church on Sunday mornings with a roommate or college friend.

My forebears were Catholics, Episcopalians, and Lutherans. Although not reared in any denomination, I was brought up in the general acceptance of the word Protestant. I was reared to revere God, to live according to Christian principles, and to respect the religious beliefs of others, whether their religious affiliations were with Catholic, Jewish, or Baptist groups.

The position of the denominational college regarding religious questions must be nicely balanced. Obviously if Wittenberg College does not exert a marked religious influence over its student body, the Lutheran Church is not justified in supporting it; and if the religious influence of Wittenberg is too aggressive, the college will feel a loss of students belonging to denominations other than Lutheran. Long ago Wittenberg struck a perfect balance without compromise of religious outlook with either its Church or its students.

There may be skeptics who declare this nicety of balance to be as unattainable as the perfectibility of man. For me, however, Wittenberg fulfills those admirable statements of religious tolerance set forth in its catalog:

In general, the religious atmosphere at Wittenberg is sane and wholesome. While supported by a single denomination, there is nothing of sectarian character in the religious or religious atmosphere of the college. Earnest people of every denomination are welcomed as students. No attempt is made to impress denominational views upon the student body. The general atmosphere of the institution is the personal influence of faculty members and students who are thoroughly in earnest in their own religious beliefs and practices are relied upon to determine the religious atmosphere to mold the character of the student body.

College Requirements

Without prejudice, examine these foregoing statements in terms of actualities. Wittenberg does not require every student to pursue a course in Bible as graduation requirements. The Bible is not a glorified Sunday school lesson. It is not a diligent attempt to interpret the Bible in terms of experience understandable by the least intelligent young persons of today, whether they are confused in their religious beliefs, or have digested philosophies, their minds are not open to scientific skepticism. It is a common-sense universities students are told in their laboratories to discount Biblical teachings of former generations. A pop-

ular song expresses this sophistry with flippant exactitude:

"The things that you're liable to read in the Bible,
Taint necessarily so."

At Wittenberg, the Bible is approached not as the source of scientific fact but as the source of all spiritual truth. Christian evolution becomes not a prettily worded vagary but a clarified attitude. A Wittenberger is taught to correlate his scientific knowledge with Biblical truth, to distinguish between religion and science. Untinged with sectarianism, religious teaching at Wittenberg seeks not to convert the student to Lutheranism, but to Christian living and Christian philosophy. Although Roman Catholic students may be exempt from the study of Bible upon the intervention of their parish priests, there is nothing in the teaching of the course to offend the most sincere Catholic.

Chapel attendance at Wittenberg is voluntary. There may be days when the chapel is sparsely filled—that may be expected—but there are other days when the chapel offers standing room only. Certainly, the college officials may say proudly that those students who attend chapel are there because they want to be, not out of perfunctory obedience to a college rule. The chapel attendance habit is fixed by indicating one special chapel day for freshmen. The chapel programs aim to be truly inspiring, to provide a spontaneous overflow of religious expression.

Religion Not Forced

The Lutheran influence over the religious consciousness of Wittenberg students is subtle and indirect. The leaders of Wittenberg religious thought realize that religion, like love, cannot be forced. Therein lies the secret of power. Student inquiry is not deflected; nay, it is encouraged, that skepticism may be answered with a bombardment of religious truth, the most penetrating of all shrapnel.

When I think of the personal influence of faculty members, precious bits of Wittenberg's tolerance flash like tags of cinema through my mind. Wittenberg has not sequestered its clergymen in Hamma Divinity School, and many of the arts college faculty are qualified clergymen.

I see Dr. P. F. Bloomhardt, professor of biography, who has never proposed the study of Martin Luther from his desk, because a student has always first requested the subject. I see Dr. Bloomhardt rendering Luther as a vivid, breathing figure, a man of Christlike religious conceptions and broadening humanities. I see Dr. G. P. Voigt, professor of American literature, pausing in his lectures, to draw parallels between the nobility of works and nobility of character. I see Dr. T. A. Kantonen, professor of ethics, interpreting religion in terms of biology and psychology. I see Dr. F. K. Kruger, professor of political science and sociology, smiling at an inquiring student and explaining that marriage is not rendered divine merely by the action of the Church, but also by the contracting parties.

I am aware that there are those who say that religion has been outgrown by this world, that it is, along with the denominational college which teaches it, a superfluous thing. I should like to remind some iconoclasts of the words of Voltaire, the greatest iconoclast of them all: "A superfluous thing is a very necessary thing."

Undoubtedly, religious practices at Wittenberg have changed since its founding in 1845. "We have plenty of preaching here," wrote home a Wittenberger approvingly in 1848. In 1938, we have at Wittenberg less preaching and more practice. So much is progress. Any appreciation of progress must recognize the trend to hand over the reins of religious guidance to the students themselves.

DRUGS OF THE BIBLE

By Harlen H. Holden

CORIANDER SEED

CORIANDER SEED is mentioned only twice, and that in connection with manna. "The manna was as coriander seed and the color thereof as the color of bdellium" (Numbers 11: 7). We do not know what "bdellium" was, and we never see manna any more, but coriander is still common.

Coriander is an umbelliferous plant. By umbelliferous we mean a plant whose flower-cluster has a number of pedicels which radiate like the stays of an umbrella. You no doubt have all seen dill either growing wild, in cultivated gardens or in the kitchen before it goes into the jars with cucumbers to make dill pickles; and have noticed the umbrella-shaped top. Coriander very closely resembles dill in shape, and they belong to the same botanical family.

The plant was cultivated extensively in Palestine in Old Testament times and still is. Its principal habitat is Asia, but it is so abundantly used that it has been adopted by many lands.

Coriander seed has a warm, aromatic taste and is used principally as a flavoring agent in cakes and meats. The little round seeds you so often find in sausage meat that give it a hot, spicy flavor is coriander seed.

In medicine, an oil is made by pressing the seeds. The oil is administered in small doses of two or three drops for stomachic trouble to relieve flatulence. It was commonly used in this way in Bible times, but modern medicine has discovered so many drugs of greater value that oil of coriander seed is seldom used now. The seeds also contain malic acid and tannin which can be chemically extracted and have a variety of medicinal uses.

GUM ARABIC

WHEN THE tribes of Israel neared the Promised Land they stopped at a place they called Shittim, a desolate valley on the edge of the wilderness. It was so called because here they found a large grove of shittim trees, which today are known as acacia trees.

The trunk and branches of these trees closely resemble those of the apple tree. The trees grow to a height of fifteen or twenty feet. The branches are stiff and thorny and are frequently used in the Sudan and Northeastern Africa, where they are abundant, to make thorn fences for corralling animals. Its wood is heavy, exceedingly hard, and of fine grain. When the Israelites built the ark in which to carry the stones of the covenant, they chose the acacia wood because it is not generally attacked by insects and was therefore eminently suited for furniture in a climate where the ravages of insects are unusually destructive. The acacia wood was used to make the tables and other furniture used in the tabernacle. These trees were numerous in ancient times and even now after extensive cutting they are still found in large groves. They make excellent charcoal, the principal fuel of the Arabs and Egyptians, and so are in constant demand.

Besides the wood, so valuable for its durability, the tree yields the famous gum arabic in considerable quantities. The Egyptians used gum arabic in making their paint colors as far back as 2000 B. C., and it has had an uninterrupted use since then. It has been an article of commerce since the first century A. D.

Gum arabic is an exudate of the acacia tree. Gum picking starts in the summer after the rains cease. Tapping time is determined by the temperature. Hot weather causes the leaves to wilt and fall, and the season then begins. Natives cut off the lower branches, then nick the tree with an axe. They cut under the bark but not into the wood, then lift the edges of the nick, pulling one up, and the other down, until the bark breaks. The gum exudes, if the weather is

hot, and in three to four weeks it is ready to collect. The tapping has been done by the men, but the gum that forms in spots along the wound is collected by the women.

About 5,000 tons of gum arabic is used in this country annually by various industries. It is used in lithography, purification of liquors, and the manufacture of matches as well as pharmaceutical specialties. Its chief use in pharmacy is in the making of pills. Gum arabic is a mucilaginous substance and is mixed with various other drugs and rolled into pills.

It was from the valley of Shittim that Moses sent out the spies to find out what the Promised Land was like and to see what sort of people inhabited it. When they returned they brought with them many of the fruits they found there. The Israelites found Palestine a land flowing not only with milk and honey but a land of fig trees, pomegranates, and olives.

FIGS

"IN THOSE days," says the Book of II Kings 20: 1-8, "Hezekiah was sick unto death. The prophet Isaiah came to him and said, 'Set thy house in order; for thou shalt die.' Hezekiah turned his face to the wall and prayed unto the Lord, 'I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy sight.' Then Hezekiah wept sore. It came to pass, before Isaiah was gone into the middle court, that the word of the Lord came to him, saying, 'Turn again, and tell Hezekiah I God have seen his tears and will heal him and will add fifteen years to his days.' Isaiah returned to Hezekiah and said, 'Take a lump of figs,' and they took and laid it on the boil, and he recovered."

It is evident from this description that figs were commonly used in Bible times as a poultice for drawing out the inflammation in boils and other ulcerous sores.

The fig tree, cultivated everywhere in the Holy Land, is frequently mentioned in the Bible. It is a tree of moderate size, seldom attaining a height of fifteen feet, but its spreading branches often form a circle with a diameter of twenty-five to thirty feet. They are habitually planted near houses, and the people sit in their shade and that of the vines which grow over the trellises.

The branches are straggling and naked in winter, but when the rains cease in the spring of the year small green knobs begin to appear at the ends of the twigs. These are the young fruits. The leaf-bud now expands, and the new pale green leaves soon overshadow the little figs. The fruit does not ripen until several months later, but any tree with leaves on should have young fruit at least or it will be barren for the season.

When Jesus came to the fig tree near Bethany just before the passover, the "time of (ripe) figs was not yet." It was in late March or early April, and from a distance he saw leaves on the tree, and so, walking up to the tree, he expected to find young fruit. Finding leaves and no fruit, it immediately suggested a moral lesson to Jesus. He condemned the tree as a deceiver. The ripeness of the fruit was not the point. It was condemned because it had leaves but no fruit.

Figs are seldom used today as a poultice, but everyone knows of their wonderful laxative properties. They are especially suitable for children, and consumption of figs is still a standard item on the shelves of drug stores.

FIVE upper classmen of the Hebrew Bible, the cinnati, Ohio, America's oldest Jewish community, are now on a cross-country mission to spread the Jewish life throughout the Middle and Far East. They are in a car and trailer modernly equipped for the purpose. The Jewish Religious Caravan of the American Jewish Congregations."

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SENSITIVE FINGERS AND TACT

THE YOUNG DOCTOR who was fond of music and was an unusually competent member of the string section of his college orchestra declined an invitation to belong to a neighborhood musical society with regret. "It spoils the sensitiveness of my fingers," he explained, "and thus handicaps my ability to detect certain conditions where the physician depends on what he can learn through touch."

From the Latin word which meant *touch* we have derived an English term which is often used; namely, tact. Tact and touch are not synonyms. The spheres to which they belong are different. Tact is a quality of mind, of personality, a trait of character where it has been cultivated, while "touch" except where used in a figurative way, is physical. But the two words have something in common. A tactful person is one who is in possession of an inner nature, that is sensitive to impressions radiating from communications, friends, and even strangers.

Obviously, a tactful person must cultivate a trait of mind and heart that resembles what the physician cherishes for his fingers; namely, sensitiveness. It can also be said with truth that the grace which we call Christian is conducive to softening human nature into the responsiveness and productiveness of tactfulness. Paul wrote, "Rejoice with them that rejoice and weep with them that weep." Tact is the performance of another duty; namely, mutual sympathy. But the most comprehensive formula for tact is to do unto others as he would that they do unto him, has acquired a quality that is very tactful. In the main is entirely comfortable to its tact of all the virtues is most prompt in tact upon him that has it and uses it.

PRAYER AND INDUSTRY

Of recent occurrence have combined to bring thought upon the fourth petition of our Lord's prayer, "Give us this day our daily bread." One of the group of "in-laborers" that THE LUTHERAN should do its part before Labor Day to turning peo-ple's attention to the economic world. Can there be between the industrial situation and the Lord's

Prayer? Probably there *need be* none. One can very earnestly and confidently ask for daily bread, with individual assurance of grain grown to supply the flour or money or its equivalent available to obtain as many loaves as are needed. Probably and also happily a great percentage of the people who say the Lord's Prayer are in that highly desirable situation. With others the fourth petition is merely one of seven to be mechanically recited and given no particular thought.

But Luther had something more than smug complacency or mechanized piety in mind, when he wrote in the Large Catechism for the use of pastors and parents the meaning of asking God for daily bread. He thought that year 1529 about problems so much like those we now confront as to startle one by the resemblances. We quote:

"To speak briefly, this fourth petition includes everything that belongs to our entire life in the world. For on that account alone do we need daily bread. But to our life it is not only necessary that our body have food and covering and other necessities, but also that we live in peace and quiet with those among whom we live and have our intercourse in daily business and conversation and in every manner possible; in short, whatever pertains to the interests of family, of neighbors and of government. For where these things do not prosper as they ought, the necessities of life also must fail, and life cannot be maintained.

"There is, besides, the greatest need to pray for temporal authority and government, as that by which, most of all, God preserves to us our daily bread and all the comforts of this life. For though we had received of God all good things in abundance, we should not be able to retain any of them, or use them in security and happiness, if He did not give us a permanent and peaceful government. For where there are dissension, strife and war, there the daily bread is already taken away, or at least diminished.

"Therefore it would be very proper to place in the coat-of-arms of every pious prince the figure of a loaf of bread, instead of that of a lion or of a wreath of rue, or to stamp it upon the coin, to remind both them and their subjects that by their office we have protection and peace, and that without them we could not eat and retain our daily bread. Wherefore also they are worthy of all honor, so that we should give to them for their office what we ought and can, as to those through whom we enjoy in peace and quietness what we have, inasmuch as otherwise we would not retain a farthing; and that in addition we shall also pray for them that through them God may bestow on us still more blessing and good."

Please remember that our boldness in suggesting this petition as bearing on Labor Day rests on recent incidents, one of which is the request from a group working for changed industrial conditions. But more disturbing than that "suggestion" was a letter from a former parishioner, who has suffered from lack of employment and who wrote, "Unless an opportunity to earn more money comes to me soon, I cannot continue to maintain my home." (He is married and has two children.) We deem it beyond question that this man and those of his household have prayed again and again for a job, in order to have an income with which to buy bread. So far that prayer seems not to have been answered, sincere and fervent though it has been.

In almost the same mail, a sermon was sent for publication in THE LUTHERAN in which the power of prayer was stressed and faith in the good and gracious will of God was assured. We wrote the writer of that sermon about the man who is praying for a job, and asked him to comment upon the situation. In his reply he acknowledged the difficulty of describing the Father's channels of relief, but he felt that in these days, the employment obtainable through WPA and other governmental agencies can be interpreted as God's instruments by which prayers are answered. We can see where that explanation has possibilities for political partisanship. In such we are not interested. But may Christians correctly consult the New Testament and employ prayer in seeking solutions for current industrial, civic, and economic problems?

ACROSS THE DESK

The American Lutheran has the following in its August issue as the final word in the selection and use of church slogans:

"Sometimes slogans promise more than they keep, reminding us of the little Jewish grocer who one day found a competitor opening a larger and more attractive store in the same block. This newcomer, anxious to advertise his erudition as well as the purity of his goods, affixed a sign over the door reading: 'Mens sana in corpore sano'; but not to be outdone the little storekeeper down the street put up a larger sign reading: 'Mens sana in corpore sano—and women's too.'"

Interpretations of parts of the Bible sometimes take new forms or new applications. Both strike us as evident in the following quoted from the *Presbyterian Tribune* by *The Messenger*, journal of the Evangelical and Reformed Church in America:

"At our house we have never indulged the after-sermon appetite for roast preacher. We have always felt the minister of our church was entitled to all the respect we could give him. Ma even makes a fetish of it, and her disapproval of the holy man's remarks can only be detected in a firm mouth and silence—lots of it. However, I think the Lord sort of understands. The other morning at family prayers she pleaded fervently for our pastor and, after holding him up as a man of God, concluded with, 'And we thank Thee that Thou hast sent the weak things to confound the wise.' It was a sort of a hint for the Almighty to take a hand."

Old Enough to Learn

In a recent article our attention was attracted by claims made in behalf of the responsiveness of children and youth and the hopelessness of achieving any great reform where the appeal must be made to folk of forty or more years of age. Of course in Russia, in Italy and in Germany, if press reports are reliable, the governments in authority exclude from the minds of their younger generation all contacts with principles of the state and society that might create doubts of the correctness of the system fostered by the group in power. In Russia and Italy, especially, only Communism or Fascism is in practical existence and necessarily they are effective in the control of the youth.

But there is no real and insuperable barrier to reaching men and women of mature years with phenomena and conclusions that are new. Particularly in the realm of religion, conversions have occurred after the third decade of life has been completed. According to tradition, John, the beloved disciple, and Paul, the valiant missionary to the Gentiles, were both well into their "thirties" when their first contacts with the Gospel and the Messiah occurred. And these are deemed younger than several of the twelve whom Jesus called to discipleship. Certainly the men and women who were gathered about the apostles and their immediate successors were not children but adults.

Among those converted to Christianity in the post-apostolic centuries, there were some who achieved lasting prominence who did not turn from paganism until their personal sense of the effects of evil and of good was that of grown-up people. Augustine was outstanding perhaps, but the rapid sweep of the Gospel's influence from the small area of Jerusalem and Palestine to authority on three continents was not through evangelizing children but by convincing adults. Something similar can be said about leaders whose work was in the realm of reform. Luther, Calvin, Zwingli and Wesley were not callow youths, but experienced thinkers when they broke with their associates to champion discontent with accepted theories and ruling parties.

We have two reasons for calling attention to the "age of conversion" as above illustrated. First of all, persons who are mistaken do not become too old to correct the errors of their thinking and the misplacement of their loyalties.

When an elderly person publicly renounces a past way of living and confesses his preference for obedience to Christ, he is not at all an instance of arrested mentality. On the contrary, he demonstrates soundness of judgment and vigor of sensibility that bear evidence to his being alive.

Our second reason is an appeal to the Church to keep the adult in mind. One can thoroughly approve the better equipment of our congregations for instructing children and also the increased emphasis on child welfare and child privilege. But the Church has never had its beginnings among children. Missionaries from Paul's day until now dealt with grown-up people.

Again the Name

THE GROUPS into which Lutherans in the United States and Canada are divided are alike in several respects, among which periodic discussion of the name by which they are called is one. Our contemporaries who are commonly distinguished as "The Missouri Synod," frequently express their discernment that more of their group are found outside of than in the state of Missouri, and that some more accurate name should be chosen. Recently one of the two Danish Synods was reported as finding its official title ambiguous, and as advocating some phrase that would put less emphasis on the language original to their churches. The Augustana Synod was originally titled Swedish Augustana, it is said, and the Norwegian Lutheran Church of America is seriously considering the omission of the word which was at one time nearly one hundred per cent accurate but which is now becoming more and more a false representation of the language used in the preaching services of the congregations of that active and growing group.

Our own title, the United Lutheran Church in America, is occasionally cited as ambiguous; just recently we read that we do not possess the oneness that should follow a twenty-year-old merger. The criticism would not occur to members of the U. L. C. A. For us, the name expresses accurately the action in merger whereby three previously independent general bodies became one. When we feel a bit captious, we turn on our Lutheran brethren who adopted in 1930 the corporate title, The American Lutheran Church. But since the names of the constituents of that union (Joint Ohio, Iowa, and Buffalo Synods) were derived from sections of the United States and Canada, the substitution of a continent's title can be defended.

We personally do not look forward to seeing any great progress in the correction of naming the Lutheran general bodies in the United States and Canada. Before the objections to several of the titles now existent can be removed, some alteration of traditions must occur. But if the ideal could become the real, the corporate terms would be The Lutheran Church in the United States and the Lutheran Church in Canada. The words Lutheran Church have a general significance that is beyond the limitations of both language and nationality. We have everywhere the same confessions of basic doctrines and we are in every country evangelical but not hierarchical. But while relative to one group of principles, we are not in any sense nationalistic; and while the insistence upon the use of any particular language is contrary to our ideal of the power of the Gospel, we do from another point of view take cognizance of the state. We hold that since the Powers that be are ordained of God, the Christian's citizenship carries with it an ecclesiastical limitation. One cannot have (strictly speaking) any other than the Church of his own nation to which to belong. The Lutheran Church in the United States and the Lutheran Church in Sweden, or in Canada, or in Japan are not corporately one but several, since each must recognize the civil power under which it dwells.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"THE LABOUR OF THE RIGHTEOUS TENDETH TO LIFE"

*As we go forth to our daily tasks let us say,
"Forth in Thy Name, O Lord, I go, my daily
labors to pursue; Thee, only Thee, resolved
to know, in all I think, or speak, or do."*

*The world is old, but the heart is young,
And its sweetest songs are yet unsung;
Earth's richest treasures are yet unsought;
Earth's bravest battles are yet unfought.*

*Down deep in the earth—in the blackened
soil—
Shut out from the light does the miner
toil;*

*But, see, at the sound of each rising blow,
How the factories hum and the hearth-
fires glow.*

*A black-browed man in an humble room
Sits patiently tending an ancient loom;
But, see, from his hand what hues arise,
O tapestry rich in eastern dyes!*

*The farmer awakes with the earliest light,
And toils in his fields from morn till night;
No king could a worthier service yield,
"For even the king is served from the
field."*

*Then, work and win! for the world is wide,
And its doors will open on every side;
Look not on the path with vain regret,
For "the best things haven't happened
yet." —Author Unknown.*

CHOOSING A VOCATION

By Mary H. S. Hayes, Director of Guidance
and Placement, National Youth
Administration

THE PROBLEM which young people face in choosing a job or career has never been so difficult as at the present time. If you had been born about a hundred years ago, you wouldn't have had a very difficult task deciding what to do, because there were so few general types of work. You might have become a banker, tradesman, farmer, minister, teacher, or doctor. You might have succeeded to your father's small, independent business. Merely a handful of you would have had to wonder whether or not you should go to college, as this was a privilege possessed only by those who had considerable money, and there were almost no colleges for young women.

But today all this has changed. The specialization of all phases of our working life has, for example, displaced the family doctor and given us a doctor for almost every type of ailment; has displaced the general mechanic by the expert in radio, automobiles, or airplanes; and has displaced the old-fashioned general store by the huge department store which requires that its employees become specialists in one line of buying and selling.

Moreover, new inventions and new ways of doing things are constantly doing away with certain vocations and creating entirely new ones which demand a different type of training. How, then, in the face of such a varying and complex situation, are young people to choose a job which is not only in line with their interests and aptitudes but also has a promising future?

For some years there has been a growing realization that this question of choosing a job must be approached from an objective and scientific viewpoint. It is not a matter that should be left to chance or whim; for, when handled in this fashion, young people too often find themselves in jobs which they don't like and aren't fitted for. Besides the unhappiness and loss of time and energy involved, the loss to industry itself in training young people only to have them leave within a year is tremendous. Steps have therefore been taken to develop experts in the field of vocational guidance to advise young people on this very difficult question.

A more thorough and personal service to those young persons who are puzzled about what vocation to enter is provided through the individual guidance or consultation centers which have been established in some cities. At these centers young job seekers can receive help from counselors in evaluating their talents and preferences and can learn about possible as well as suitable lines of employment which are open to applicants.

These counselors register young people for private employment and attempt to find them jobs for which they are fitted. By keeping constantly in touch with private employers, the counselors have been able to find a large number of openings which were filled from the list of those who had applied to them for jobs.

If you do not know where to begin in searching for a job, it is well to remember that every large community throughout the country has Federal or state employment offices which offer their services to all people free of charge. Register at one of these offices immediately. If you do not know the address of the nearest office, write the Director of the State Employment Service at the capital of your state and he will gladly furnish you with the correct address.

Don't be discouraged if you don't land a job immediately upon registering at an employment office or when applying directly to some company, store, or shop. That is not necessarily a reflection upon your brains or ability. For, while employment conditions have been steadily improving in recent months, jobs—particularly for inexperienced and untrained young people—are still scarce. Naturally your chances of getting a job will be better if you have been trained in some field or fields of work; so that if you have had no job training, find out what vocational training facilities are available in your community and make the most of them.

Remember, too, that the big organiza-

tions do not necessarily provide the best jobs. There are just as many jobs in small businesses, industries, and shops, where the chances of advancement for young people of ability are sometimes greater because workers are not so likely to become lost as in a big organization. Sometimes, also, you will have a better opportunity to learn all phases of the business when it is small and you will receive more individual training.

We have discovered that many young job-seekers, impressed by the idea of a white collar position, apply for jobs of this type, no matter what their qualifications. But don't be misled by the false prestige and glamor that surrounds such professions as those of law and medicine.

It is far better to be a good mechanic than a poor doctor. However great respect we may customarily hold for a doctor, the life of a patient may be lost if the mechanic bungles his job and the automobile breaks down while bringing the doctor to the hospital to perform an emergency operation. It is equally true that an incompetent doctor (who might have made an excellent mechanic) is probably an even greater menace to society than the bungling mechanic.

All well-done and productive work is dignified and honorable. If you pick your job in terms of your ability to do it, you will be happy; and you will also be a useful and respected member of society.

—Epworth Herald. Adapted.

THINGS WE CAN'T AFFORD

WE CAN'T afford to win the gain that means another's loss;
We can't afford to miss the crown by stumbling at the cross.
We can't afford the heedless jest that robs us of a friend;
We can't afford the laugh that finds in bitters tears an end.
We can't afford the feast today that brings tomorrow's fast;
We can't afford the farce that comes to tragedy at last.
We can't afford to play with fire, or tempt a serpent's bite;
We can't afford to think that sin brings any true delight.
We can't afford with serious heed to treat the cynic's sneer;
We can't afford to wise men's words to turn a careless ear.
We can't afford for hate to give like hatred in return;
We can't afford to feed a flame and make it fiercer burn.
We can't afford to lose the soul for this world's fleeting breath;
We can't afford to barter life in mad exchange for death.
But blind to good are we apart from Thee, all-seeing Lord;
O grant us light that we may know the things we can't afford.—Selected.

A FRIENDLY WORLD

By Burr Hupp

THE WORLD picture is dark. Millions of men today face each other in hatred. Whole nations of people are filled with envy, bitterness, and despair. Some countries even now resound with the clash of arms, and others send word of grim preparations to carry on the conflict when it reaches their borders. Hope—hope for happiness and freedom—is almost gone. The time is not favorable for peace.

But peace we must have. We have tried the way of war, and it has failed. For centuries men have fought. For centuries they have killed and crippled their brother men. And each armed controversy has only aggravated their differences. For each step forward the world takes when at peace, it falls back two when it goes to war. Jesus said, "They that take the sword shall perish with the sword." A world that resorts to war will be destroyed by war.

It is upon the shoulders of the young that the burden of war falls. Young men are killed. Youth is robbed of its chance to live, its chance to love, its chance to create. As young people, our inclination is to build, to advance, to accomplish. But war calls us to go back and tear down all that has been done toward making this world better.

Yes, upon youth falls the burden of war, and on youth, too, falls the responsibility for maintaining peace. No, the time is not favorable for peace. But peace we must have. *And peace we will have.*

It is not enough merely to oppose war. We must go further. We must *create* peace. We can sign pledges not to bear arms, but that will not be enough. We must go further and try to build a world where it will never be necessary for anyone ever to bear arms.

THE FIGHTING SPIRIT

THERE IS a very significant thought in the story of a perilous adventure related by a sportsman who had returned from a fishing expedition in the Canadian lake region.

"I was up in the north woods at my camp. I took a canoe and portaged it over to a small bass lake in the woods about a mile. I was fishing in about fifteen feet of water, some hundred feet from shore. Suddenly—I don't know how—over she went. I felt myself going down for miles, it seemed. Then I came up to see the canoe well away from me.

"The first thought that flashed into my mind was, 'And I can't swim a stroke!' But I had hardly thought of that before I yelled at myself: 'I *must* swim; I *WILL* swim!' And instinctively I thrashed my way slowly toward shore and the end of a fallen tree trunk stretching out from the bank.

"How I got there I'll never know, but I hung to the trunk and finally climbed along it to shore and safety. I honestly believe that if it had not been for my angry, desperate determination to swim, even though I had never swum before, I should have been drowned."

Were it not for cruel, even terrifying crises, in our lives, few of us would ever know the strength we possess. As we look back on them we wonder how we ever survived—yet the same apparently super-human power that we exerted then, is ours still.

Doctors especially are aware of the tremendous influence a patient's mental attitude has toward the chances of recovery from illness or injury. The spirit of "I will live!" or "I don't care what happens," has saved or lost myriads of human beings in desperate physical straits. "I will succeed!" or "There is no use fighting against the inevitable," is the spirit that has determined the fate of many a business, fortune and reputation.

The saying is old, but grows brighter in truth with age, that "He who never knows when he's licked, often wins, no matter what the odds against him."—*Selected.*

HELPING

"GOD NEVER called a lazy man to do a task for Him—

He's looking for the men who work with energy and vim.

For men like that are sure to win a cause they undertake.

He doesn't want the lazy kind, He wants men wide-awake.

So if you're called to do a task, to help Him right some wrong,

You just be proud you're big enough to help His cause along." —*Kessler.*

A BRIGHT, WET DAY

DONALD was five and went proudly to school during the summer, but when it began to rain he did not like it.

"If I were a duck, Mother, and could swim there in the canal I shouldn't mind. I wish the sun would shine."

"Be a little sun yourself," suggested mother.

"How can I? I'm a boy, not a sun."

"If you are bright inside it shines out to cheer others this dark, rainy morning. Rover would like a word as you pass through the farm yard; he is on the chain when not fetching the cows, and young yet, so he frets; now off with you."

Donald set off, glad to have something to enliven the dreary walk.

When he arrived home he had plenty to tell.

"It was jolly good fun, Mother. Old Mrs. Jardine knocked on her window for me to put a letter in the doctor's box as her cough is troubling her, so I told her you gave me a spoonful of olive oil in hot milk at bedtime, and I liked that cure best and she said she would try that for she couldn't sleep."

"I'm glad you remembered that, sonny."

"Then Johnny's big sister was hurrying for the train and letting her fur dangle on the ground. I guess she was warm hurrying and took it off. So I hailed her and she was so glad I told her, she smiled all over her face!"

"What else?"

"Mrs. Graham stood at her gate under

an umbrella and called, 'Will you earn a penny, Donald, and bring me a loaf? It is too wet to send little Rita.'

"I wouldn't take the penny; Scouts don't, do they, Mother? but she said Rita does for running errands for her. So I said, 'Give it to Rita and tell her I did it for her.' That was right, wasn't it, Mother?"

"Quite right. I'm glad and proud you did that."

"Well," said Donald, "Mrs. Graham thought so, too, and said there were not many like me."

His mother laughed and said, "And what did you say?"

"I said, 'That's what mother thinks. You see, I'm playing at being a sun and making it sunshiny as it is raining so hard,' and she said, 'I must tell Rita, then there will be two little suns.' I wonder if Rita could be a sun in the house all day?"

"She could give a drink of water to the window plants and have a game of ball with her kitty, who is house-bound, too, for cats don't like wet feet."

"Don't they? I like to get mine wet and splash, splash through the puddles!"

"No wonder you cough! Now see what Granny sent by the postman, a mackintosh and southwester, hat and fishermen's boots; you can splash now and not be a bit the worse! Granny knows how to make wet weather jolly for little boys, and now what shall I write for you?"

Donald put on his thinking cap and stood with his legs apart and hands deep in his pockets and said, "Send Granny a big *thank you* and say she is the biggest sun I have ever seen and a real scout, even though she is a granny! I love her so much I want to give her a good big hug."

And mother said, "Doesn't the sun shine on rainy days, Donald?"—*Bessie Overton.*
—*Selected.*

HOUSEHOLD HINTS

"INTO TWO CUPS hot mashed potatoes put two teaspoonfuls salt, two tablespoonfuls butter, one teaspoonful baking soda stirred into two cups sour milk, three cups rye flour and two cups white flour. Make a soft dough, roll out, cut with a small cutter, place on greased tins, allow to stand one hour in a cool place and bake in a hot oven fifteen minutes."

SMILES

"Do you think early rising is good for your health?" asked the languid city visitor.

"I don't know about my health," replied Farmer Cobbles, "but next to sun, rain, and fertilizer, it's the best thing there is for crops."

HAPPINESS is our being's end and aim; but it is the happiness of achieving the end for which we were made, of finishing the work which God gave us to do.

—*Dean Inge.*

LET US delight in dependence—that a Person above us should minister to us and care for us.—*J. N. D.*

Samuel Revives the Nation

The People Are Restored to God's Favor

By EARL F. RAHN, Philadelphia

I Samuel 7: 1-17. The Sunday School Lesson for September 4

FOR MORE than twenty years the Ark of the Covenant of God, which symbolized God's presence to the children of Israel, had been absent from its accustomed place in their midst. For a part of that time it had been in the possession of the Philistines, who had captured it in that tragic battle when Eli's sons were slain. The death of Eli, which took place when he received the dire news of that battle, left young Samuel as the one leader in whom rested the hope of God's people. The Philistines did not retain the Ark very long for they found that its presence among them brought only disaster and trouble. After suffering from pestilence in the form of plagues and mice, they were glad to return this divine symbol to the Israelites. For twenty years it rested at Kirjath-Jearim, in the house of Abinadab, under the custody of Eleazer. But while it was thus once more in the possession of God's people, the Ark had not been restored to its place in the religious life of the nation.

At the end of these twenty years the people awoke to their need of God's presence and to the realization that they must turn once more to Him Who had chosen them through their father Abraham and established them in this land under Moses and Joshua. The period of the Judges is marked by Israel's turning away from God and, under the pressure of their enemies, turning back to Him in humility and contrition. So now they turn again to the last great Judge of their history, the man who was destined to begin the new era of the kingdom in anointing Saul as the first king. Samuel was also the first of the great line of prophets that was to mark the religious life of his people and keep them in touch with Jehovah.

A National Confession

Samuel welcomed the people as they came to plead with him. He also spoke to them words which were a challenge to their sincerity. "If ye do return unto the Lord with all your hearts" are the words with which he responded to their plea. But there was sincerity in the cry of the people. They wanted to be rid of the oppression of the Philistines, they wanted to enjoy the blessing of God's favor, they were willing to follow the counsel of one whom they recognized as a man of God. Samuel was convinced of the reality of the emotion that stirred the nation and he issued three admonitions. They must put away all strange gods, they must prepare their hearts unto the Lord, they must assemble at Mizpeh for a great religious service. Eagerly the people responded to these commands and that response was the beginning of a new life for Israel.

Their great confessional service of worship was marked by the pouring out of water and the humble cry, "We have sinned against the Lord." The rite of pouring out the water is variously inter-

preted. It may have signified the discarding from their lives all that was displeasing to God, it may have signified the emptying of themselves and their hearts in the presence of God, the exact meaning seems to be somewhat uncertain. However the spirit of the act is clear and certain. With their whole hearts they turned away from the strange gods they had been following and confessed their sin before the Lord. The admission of sin and failure, the earnest cry of the repentant, these are the first marks of any great spiritual renewal and revival.

The church of Jesus Christ yearns for a great spiritual renewal today and the yearning is shared by many persons and organizations of the world apart from the Christian Church. Samuel still seems to speak to the church and the world. He calls us to turn away from the idols that we have erected in every sphere of life, he calls us to prepare our hearts unto the Lord and serve Him only.

The Prayer of a Righteous Man

Even as Samuel prayed the Lord for these humble and repentant people, their enemies advanced to destroy them. The Philistines, having heard that the Israelites were gathered together in a great ceremony, hastened to attack them. But it was a different Israel they met. Now it was a people fortified with the consciousness that God was really in their midst. From His very presence they turned to meet their enemies and His. With new vigor and new certainty they girded themselves for the battle. With the very forces of nature battling for them, under the Providence of God, they turned back the army that sought to destroy them and put them to rout. So decisive was the battle that so long as Samuel remained the effective leader of Israel they were not troubled by these traditional foes.

As Samuel's words still speak to us, so his action remains the great example for us of this modern day. First confession and repentance, then ardent and fervent prayer. Vital worship that reveals the presence of God in Christ to us, that lifts us out of ourselves to trust in Christ's strength to battle the forces of evil, that works in us life and salvation through His Word and Sacraments is the great need of a sin-sick and weary world. Too long has God been present in our midst without our due recognition, even as the Ark for twenty years was present without vital effect in Israel. The Gospel, the Ark of God's new Covenant in Christ, is the treasured possession of the Church of Christ.

DAILY BIBLE READINGS

August 28-September 4

M. Revival at Mizpeh. I Samuel 7: 3-6.
T. Victory at Mizpeh. I Samuel 7: 7-13.
W. The Kingdom First. Matthew 6: 31-34.
Th. One Thing Needful. Luke 10: 38-42.
F. Prayer for a Revival. Psalm 85: 4-9.
S. Where a Revival Begins. Psalm 51: 7-13.
Sat. Righteousness and Security. Psalm 125: 1-5.

The church, proclaiming the Gospel of forgiveness and new life, calls each one of us to our modern Mizpeh that God may draw us closer to Himself. The power of prayer was so profoundly manifest in the life of Jesus that it caused His disciples to marvel at it. They asked Him to teach them to pray. Our worship of God, both public and private, if marked by the same earnest sincerity of purpose that marked Israel at Mizpeh, will deepen the spiritual life of the church, the nation, and the world.

A National Thanksgiving

Samuel's counsel and leadership guided Israel to the triumphant experience of defeating the Philistines and the more triumphant experience of realizing once more that God was present unto them with His abundant blessing. In order that this great day might not be forgotten, Samuel erected a monument commemorating what had occurred. Ebenezer was the name given to the stone which he erected for he said, "Hitherto hath the Lord helped us." It was this recognition of God's help and their gratitude for it that was the essential factor in revitalizing the life of the nation. This final act of Samuel marked the deep sincerity of the repentance, the prayer and worship, the victorious achievement which had made that day so memorable. It was a great confession of faith. It was a mark of gratitude. It was a symbol of confidence for the future. It was a milestone along the road by which God was leading His people from Ur of Chaldea to the cross of Calvary and the empty tomb of His Son.

The history of the Christian Church may be traced along a highway that contains many such an Ebenezer, a "Stone of help" or "Helpstone." In the life of every congregation and institution of the church, as well as in the life of every believer, they mark the guiding hand of a Divine Providence that graciously responded to the sincere prayer of the broken spirit and the contrite heart of man or people. And whether we follow these evidences of God's care forward from the day of Samuel, or trace them back through the pageant of Christian history, they lead us to the cross of Jesus, God's supreme answer to man's anguished cry for peace. At the foot of that cross we make our confession, there we raise our hymns and breathe our prayers, there we see God triumph over the enemy.

IT ACTUALLY HAPPENED

The misson congregation in a large city needed a new church building but lacked the funds necessary to erect it. But members of the church had certain abilities which they put to use for the congregation. Under the leadership of the alert pastor, the men of the congregation built every part of the church building except the plumbing and electric wiring. Professional men who had "cabinet work" as a "hobby" did work which has all the appearance of being done by expert craftsmen. The men have a justifiable pride in their handiwork, and their loyalty to the church is enhanced by the fact that they had such a large part in making the building possible.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

THE MAN WHO WASTED HIMSELF

JUDGES 16: 21-31

"SOME OF history's most tragic tales are the stories of strong men who have been betrayed by their friends: Cæsar betrayed by Brutus, Washington betrayed by Benedict Arnold and, most tragic of all, Jesus betrayed by Judas. *But more pitiful still are the accounts of men who have betrayed themselves.*" Roy L. Smith.

Samson had talents for leadership. The times were ripe for a man of his type. Israel was ready to follow him to a man against those ancient rivals, the Philistines. But Samson miserably failed them.

A Nazarite

The birth of Samson was divinely foretold. His parents prepared him for the Nazarite vow, which meant that he would keep from strong drink and never allow his hair to be cut. It was an order that stood for the mastery of the flesh. It seems like a cruel joke on Israel that their destined leader should be a Nazarite, yet fail in the very things for which the sect stood. If ever a man let the flesh conquer him it was Samson.

A Hero

There was much that was heroic about Samson. He reminds one of Robin Hood, dashing gallantly here and there to plunder the plunderers of his people. It was very much a lone fight that he had to make. This was his fault, no doubt. He was not the kind of man to organize an army or even to invite the confidence of fighting men. He was like Hercules, amazingly strong and fearless in battle.

Wild stories come down to us of his reckless heroism. There was the time when he caught three hundred foxes, "turned them tail to tail and put a fire-brand in the midst between every two tails," and sent them through the ripened grain fields of the Philistines. On another occasion the Philistines were invading Israel in order to capture him. His own people hunted him down and binding him with a rope brought him as an hostage to the Philistines. How the Philistines shouted when they saw him bound! But he broke the ropes in one burst of strength and having no better weapon he smote a thousand of his enemies with the jawbone of an ass.

When Samson was visiting in Gaza the Philistines again thought they had him cornered and the gates of the city were shut to bottle him in. Then at midnight Samson went to the gates, pulled up the posts from the ground and carried the gates to the top of a mountain. If his spiritual strength had matched his physical strength his name would be inscribed on the roll of Israel's famous men, close by the names of David and Joshua. One cannot help being sorry for this strong man of old, he was such a tragic failure.

Weakness

We have pictured enough of his weakness to condemn him. His greatest weakness was the Philistine woman, Delilah. How often in history and in life we see a big, strong man, dominated by a pretty, but designing woman. He was blind not to see how she was being used by her people to trap him. She asked him to tell secrets he knew he had no right to reveal. Finally she learned the secret of his great physical strength. He had much fun with her with his lies about the source of his strength. First he told her that if he was bound with green wythes he could not break them. They tried this. Then he suggested new ropes. They tried this. Then he allowed Delilah to weave his hair into seven locks. He was coming closer to the truth now. But again he kept his strength. Finally he confessed that he was a Nazarite and his hair must not be cut. And he had played all but the last joke he would ever play upon his enemies.

The Philistines bound him and he could not break loose. What cruel fun they had with him! They harnessed him to a grain mill like an ass and drove him round and round turning the great stone. His eyes they put out. Finally they decided to make him the central exhibit at a great feast to their god, Dagon. The end of the story is a picture of retribution. Samson's hair had grown once more and with it came back some of his great strength. As he was placed in the temple of Dagon he asked to have his hands on two of the pillars that supported the roof. Then in the midst of the feast he tore the pillars down and the whole building caved in upon his Philistine tormentors. He died, too, in the wreckage but as a hero of his people.

Lack of Balance

The first marked fault in the character of Samson is this lack of balance that constantly holds him back from being truly great. He certainly was not subject to any of the inhibitions or repressions of which modern psychology talks. He was himself, his worst self, at all times. He did what he wanted to do, when he wanted to do it. He lived madly, squandering human life, destroying homes, despoiling property, to a degree that marked him even in those heedless and cruel times.

James writes of a "perfect law of liberty." Law and liberty are strange companions to many people, as they were to Samson. Yet there can be no liberty without law. There can be no freedom without discipline. If there is any one lesson that youth needs to learn from the life of Samson, it is just this. No life can be effective without balance, control, discipline. No matter what the talents, life fails, if it is not directed with a strong hand. The best balance comes when we surrender our wills to the control of Jesus Christ. When we can say, "Christ liveth in me," we have put our lives in the way of their highest destiny.

Lack of Application

Samson saw life as a playground. He spent his time having what he thought was a good time and leaving to his lucky star the results. There is much worship of luck today. More news space is given winners in lotteries and gambling pools in American papers than any church program could command. With Samson's native endowments, what good he might have done if he had applied himself seriously to the business of living!

Gray worked for twenty years on the "Elegy"; Turner the artist, said there was no other secret to success but hard work; Paganini worked for as much as twelve hours without a rest on his violin, sometimes falling into a faint at the end; Webster boasted of working twelve hours a day for fifty years and Edison made it nineteen hours a day through his long life.

Lack of Religion

We do not have much information upon which to build any picture of the religious life of Samson. He may have attended sacrifices, but there was evidently *no practical result* in his daily life. If he had known God as Moses knew him, his whole life would have been changed.

The license with which he lived is a denial of any deep religious convictions. One feels that his failure to get along with the Philistines was not because of differences in religion, but of race. It is amazing, however, that men can show surface loyalties to religion and yet spend their strength in pursuits that are more suited to the animals of the fields.

The safest place for the children of God is with their own people. Young folks are in real danger who spend their time at road-houses and wherever people, who live for animal pleasure, are wont to gather. *When prohibition left us we were promised something better. The Philistines of old did not have much worse with which to tempt Samson than our young folks face along every road in the country.* Religion that permits an Israelite to be happy in the company and pursuits of the Philistines is not worth much. If Samson's heart had been right toward God, he would have kept out of bad company. Our religion should draw us to God's people and should make us delight in wholesome recreation.

We have sketched the tragic ending of the story of the Bible strong man. One must feel that those days of suffering in the prison of the Philistines did something to Samson. Perhaps they led to a real conversion. It was too late to begin again. Alas, it becomes too late so early for most of us! His destruction of the temple of Dagon and its heathen worshippers must not be judged by the standards of our day. It was the best he knew. Let us hope that it was more than revenge that led to its destruction. Let us hope that it was a gesture of confession before God, a humble desire to make up for his life failure and in his death to wage one final battle for the protection of God's people.

BOOK REVIEWS

AN INTRODUCTION TO THE NEW TESTAMENT

By Kirsopp Lake and Sylva Lake. Harper and Brothers, New York. Pages 300. Price, \$2.50.

In this volume of three hundred pages the learned authors treat the various subjects connected with the interesting subject of New Testament Introduction. The first part takes up the Canonical books of the New Testament, and discusses the literary facts and critical problems associated with them. The second part presents their Jewish and Gentile background. A series of five Appendices at the close of the book adds interest and value to a proper knowledge and appreciation of the early Christian history. Appendix E presents an extended Bibliography indispensable to a study of the subject of New Testament Introduction, and lists among the older standard works on the subject the more recent books aiming to set forth a scientific presentation of the many subjects connected with this subject.

One is impressed with the objective and modest manner in which the authors present their material. The various problems involved are objectively stated, and where the difficulties cannot be unravelled the facts are honestly admitted with a readiness to wait for further light to be supplied by future investigation and the fruits of Archaeological discoveries. The absence of self-assertiveness is in welcome contrast to many authors' cocksureness.

To a student eager to gain a comprehensive knowledge of the subject of New Testament Introduction in its latest developments with its theories and assumptions, this volume is indispensable.

E. F. KRAUSS.

ADVENTURE ETERNAL

By Kathryn and Dwight Bradley. Stackpole Sons, New York. Pages 378. Price, \$3.00.

This is an anthology dealing with Death and Immortality. It includes 368 selections from the writings of leaders of thought from ancient times to the present day. A dozen names of writers, taken at random from the two hundred or more in the table of contents, include Sophocles, Sara Teasdale, William James, The Venerable Bede, Plato, J. B. S. Haldane, Julian Huxley, Marcus Aurelius, H. A. Overstreet, Hegel, Emily Dickinson, and Emil Brunner.

"How differently," exclaim the editors of this work, "have men in various ages approached the problem of Life and Death, and how differently they have answered the old question: 'If a man die, shall he live again?'" And yet, for all the difference, there is a profound likeness, making possible a deep communication between mind and mind, even across so many centuries."

The book is a distinguished literary collection of which the predominant tone is that of faith. However, doubts and denials

have not been excluded, but they are free from cynicism. We believe this book will bring an enrichment of mind and spirit to anyone who reads it.

ROLAND G. BORTZ.

OUR LORD

By William Childs Robinson. William B. Eerdmans Publishing Company, Grand Rapids, Mich. Pages 239. Price, \$2.00.

In no age more than the present is the deity of the Son of God attacked. "Our Lord," a book of fundamental worth, is an affirmation of the deity of Christ. Dr. Robinson, the author, is professor of Historical Theology in Columbia Theological Seminary, Decatur, Ga., and has made a valuable contribution to the field of Christian Apologetics. He writes as one who has been with Jesus and learned of Him. The scope of the book may be noted from its chapters treating on subjects as follows: The Quest of the Historical Christ; Back to Christ; The Greater Confession; The Gospel of the Forty Days; Kyrios Christos; The Worship of Jesus; A Solitary Throne; The Triune God.

Ministers and laymen need again and again to be reminded of the Foundation Stone of our most Holy Faith, and that Jesus is more than man, that He is the God Man. This book is calculated to give the reader such faith and to assure him that Jesus is the Son of God and the Saviour of men. CLARENCE E. GARDNER.

TROUBLE AND PROMISE IN THE STRUGGLE OF THE CHURCH IN GERMANY

By Karl Barth. Oxford Press, New York, 1938. Pages 28 (paper bound). Price, 40 cents.

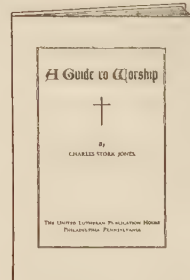
This pamphlet is the substance of The Philip Maurice Deneke Lecture delivered at Lady Margaret Hall, Oxford, England, March 4, 1938. It is a sane presentation of the picture of trouble and promise in disturbed Germany today. Every minister and church worker will be helped and guided to deeper and clearer thinking on this very difficult question by this publication. The summary of the lecture is presented in three points: 1. "The Church in Germany was brought by the trouble which fell upon her during those years into a condition of salutary trial." 2. "In the course of this trouble the Church in Germany has been allowed to make a discovery; the discovery, in fact, of the majesty of the foundation on which the Church stands, of the majesty of the Word of God, as the bread on which she may nourish herself, as the fountain from which she may drink, as the might that is strong when men in the Church are weak." 3. "The Church in Germany has been allowed to give a proof, in spite of her great trouble—a small proof, but still a proof—that faith is an actual reality."

H. D. HOOVER.

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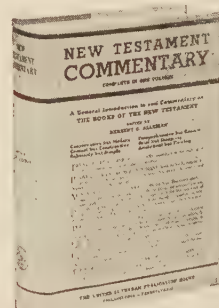
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OPEN LETTERS

WANT TO MAKE A PREACHER MAD?

PREACHERS are human, yes, real human beings. Often our good church people are oblivious of this fact. They seem surprised, even horrified, to discover that the minister has feelings and emotions similar to their own. For some reason or other they harbor the belief that the minister should be unaffected by and insensible to all stimuli from without. They expect him to possess a sphinxlike placidity and staidness. They are bitterly disappointed should the minister manifest the slightest trace of anger or indignation. Now if that were possible he would no longer be human and would long since have been translated to glory.

Indeed, ministers are human. They possess feelings just as does any other mortal. And, believe it or not, their feelings are more often sinned against than are those of any other group in society. The people in the church bear their full share of the responsibility. They are as guilty here as are those outside of the Church. And may I add that the injuries which they inflict hurt the minister more deeply than do those of all the others combined? They so often say and do things that try the minister's patience and cut him to the quick. In this brief article we shall merely touch upon a few of the thoughtless remarks made by them and which carry enough dynamite in them to blow up any good-natured preacher.

It is about eight o'clock in the morning. The parsonage phone is ringing. The minister answers in his usual cheerful manner, "Yes, this is Mr. Jones speaking." The voice at the other end of the line, usually a feminine one, says, "I hope I didn't get you out of bed." That is as far as we shall carry the conversation. That foolish, thoughtless remark, "I hope I didn't get you out of bed," is enough to make any good-humored parson boil with indignation. And, I wish to add, that it is not an uncommon experience in the life of the average preacher. In fact, many of us have come to expect it when answering the telephone, especially in the early part of the morning.

You never hear these same people say to their doctor when calling him on the phone in the morning, "I hope that I didn't get you out of bed?" They never think of saying that to their grocer or butcher when giving them their orders. Well, why then should they address their minister in this manner? Can it be that they think him to be a long-sleeper? Do they think him to be less industrious and pre-occupied than are those in the other professions? Are they of the opinion that a minister is naturally lazy? Is that their low conception of his calling? Do you now begin to see and realize what an insult it is to address the minister in this manner? One could not at all blame him should he forget himself to the extent of flaring up and giving the one guilty of the offence a good piece of his mind. That individual would be truly worthy and deserving of the reprimand.

The average minister spends more time at his work, day in and day out, than does the busy housewife. He does not work only five or six but seven days in the week. When the laborer leaves the shop or factory his time is his own, not so with the minister when he leaves his study. He has not a moment that he may call his own. He is subject to call by day and by night. The care of the entire congregation constantly rests upon his mind and heart. The burdens and crosses of his members become his to bear. Yes, the affairs of the Church at large enlist his attention, interest and prayers. Much of his time is spent in study and sacred meditation. Indeed, the minister is entitled to more considerate thought on the part of the church member.

Then again, there are the excuses so often given for absence from the worship of the house of God. Now, it is true that some of these excuses do not chafe the minister nearly as much as do others. The reason is quite obvious. There is no intent to deceive. But there is nothing more provoking to the minister than to have a church member come up to him on the Lord's Day, or any other day for that matter, and tell him a brazen-faced falsehood regarding his or her absence from the church service. And yet how often the average minister is subjected to such an outrage! Hardly a week passes but some church member says to him, "I'm very sorry that I missed the service last Sunday. Just as I was about to leave for church some friends arrived and therefore I could not come." Or again, someone says, "I had to remain at home to cook the Sunday dinner." Others are heard to say, "I could not come as I had no shoes or had no clothes to wear." "The weather was so bad I was afraid to venture out." "Knowing that you were away I did not care to hear a stranger." Excuses, excuses, no end of excuses for absence from the house of God on the Lord's Day!

And none of them has a leg on which to stand. It is surprising that those who offer excuses can do so without "batting an eye." Can it be that they have become masters in the art of deceit? Do they not realize that in practicing such deception they join hands with Ananias and Sapphira of old, and that they are not lying unto man but unto God? Do they really think for one moment that ministers are so gullible, so stark stupid as to accept for face value the statements they make? Do they believe them to be so fish-foolish as to swallow the silly bait which they hold out to them? *Certainly and definitely not!* They can only marvel at their monstrous impudence and lift up their hearts in prayer for them, "God have mercy upon their souls!" The minister has long since learned that silence here is the best policy. His experience in the ministry has taught him that all efforts to try to open the eyes of those who are wilfully blind are absolutely useless and futile. Being human he can only grind his teeth and hold his peace.

Such conduct on the part of church

members is one cross that every minister must bear. How much greater his joy could be in the ministry if church members would keep a closer watch over the words which they address to him! His trials and crosses are many; why increase the weight of the burden which already rests upon him? Be more thoughtful of your pastor. Always carefully weigh the words which you speak to him who is the Lord's appointed overseer of your immortal soul.

F. HERBERT MOEHLMANN,
Chaplain, U. S. Army.

AN OPEN DOOR OF HOPE

WITH Dr. Lenski's letter on page 21 of THE LUTHERAN for August 3 in mind, the undersigned finds signs of a hopeful outlook in the account of relationship with the Missouri Synod on page 2 of the following week's issue. According to that account, it is evident that the committee "reports progress." Though the progress is not as decided as in the case of the American Lutheran Church, it still has the promising decision of continuation.

No student of the history of the Lutheran Church in the Middle West and Far West can fail to note the progressive part played by the Missouri Synod during the past century, 1838 to 1938. An aggregate membership of 800,000 was added to the Lutheran Church, while other Lutheran bodies on the same territory continued to show growing congregations. Substantial aid was rendered in laying a firmer doctrinal foundation for the Lutheran Church in America, though unpleasant friction was often caused along the way. Missionary operations near and far, eleemosynary works among the sick, blind, deaf, and other needy people, educational enterprises of every variety, especially for the elevation of the Negro and the establishing of a Negro ministry, characterized the century of activity of the Missouri Synod.

The outlook for furthering unity and union among all Lutherans is strengthened by the resolutions adopted in reference to the American Lutheran Church. It is a new note of friendliness that did not exist in the past, and gives promise for the future of other similar action.

What all of us must desire among Lutherans is federation and fellowship, co-operation and communion; organic union is not essential, but will come later.

W. J. FINCK.

LUTHER'S DESCENDANTS

THE DESCENDANTS of Martin Luther living in the world today number over a thousand. None of them bears the surname of Luther, since none traces his or her lineage back to any of Luther's sons. The progeny of Luther has come by way of his daughters. Only during recent years has racial research in Germany revealed this. In Germany the descendants of Luther number 875. In Holland there are 149 and 121 in the United States. In England six are found and Australia has one. These "Lutherides" have formed an association and hold conventions from time to time. How many of them confess the faith of their illustrious progenitor is not stated.

SUNFLOWER SEEDS

By Pastor Ernest Tonsing

ST. MARK'S CHURCH, Norcatur, Kan., had a romantic beginning, as revealed in the golden anniversary booklet brought out at the anniversary celebration May 22, 1938. "In the year 1888," states the booklet, "a young couple of Norcatur, Kan., wishing to be married, began looking about for a Lutheran minister. At last one was located at McCook, Nebr. He was the Rev. J. W. Kimmell. February 2, 1888, he came to Norcatur and performed the marriage rites for Maggie Eckhart and Louis Rinkenberger. At that time plans for further services were discussed. May 20, 1888, Mr. Kimmel again came to Norcatur and held services at which seventeen members were taken into the church." Additional interest is added to the romantic element when in the list of charter members there is found the name of Maggie Rinkenberger as one of five such members still living who signed the official charter at the organization June 18, 1888. The other four who enjoy that honor are Anthon Brudewalt, George Eckhart, Lolo McKeena, and N. B. Nelson. Mr. Nelson is the only one of the five still residing in Norcatur, and was one of the two deacons to be elected at the first congregational meeting. It is interesting to note that the foundation for the new building was laid by volunteer labor with donated stone, the only cost being \$2.50 for lime. The completed structure was dedicated in November of that same year by the beloved Dr. Samuel Barnitz. It cost about \$2,000, and still stands, sturdy and strong, after fifty years of use.

The congregational history included the services of twelve pastors to the present, the Rev. R. R. Pfeiffer, who took up the work April 9, 1933, and who resigned August 22, 1938, to accept the pulpit of Christ Church at Eureka, Kan. The program on May 22 featured two addresses by the chairman of the Home Missions Committee of synod, Dr. W. E. Wheeler of Atchison, at both morning and afternoon sessions. The only former pastor present was the Rev. J. T. Miller of Colorado Springs, Colo., who served the church from September 1, 1900, to September 1, 1904. Being, as it is, in the far northwestern section of Kansas, Norcatur has had to cope with many problems of natural origin. However, a devoted people, energetic pastors, and a steadfast trust in God have maintained the Lutheran congregation there without reorganization or disintegration throughout the fifty-year period. The fine work of the Rev. and Mrs. Pfeiffer has borne fruit at Norcatur in increased spirituality and unity among the membership.

Camp Wa-Shun-Ga

thirteen miles south of Junction City, was host to the Luther League of the Synod of Kansas and Adjacent States from July 24 to 29. The annual session was no ordinary gathering. The nineteen teachers and leaders testified that the response to the program was most excellent. One hundred twenty Leaguers were pres-

ent. Having as its primary purposes inspiration and education, the program was forwarded by a capable staff. The Rev. H. J. McGuire, St. Joseph, Mo., camp director, was assisted by the Rev. George Whitticar of Beloit, head sponsor. Leadership training courses were taught by Dr. C. N. Swihart, Oklahoma City, Okla., and the Rev. George L. Search, Glasco. Their courses were "My Work" and "My Bible," respectively. To accommodate the intermediate leaguers, Dr. O. W. Ebright, Emporia, conducted a special class on the life of Martin Luther. About 25 students in the credit courses received class cards denoting completion of all requirements. The Rev. R. J. Wolf, Intermediate Secretary of the Luther League of America, brought inspiration and information from national headquarters, following a series of topics suggested by the executive committee of the Kansas Luther League. Mr. Wolf, just fifteen years ago, negotiated for the site upon which Wa-Shun-Ga is located and led the first sessions of the Luther League of Kansas held on the grounds. The Rev. Fred Weigman, Fremont, Nebr., guest speaker, brought the evening addresses, and with masterly ability traced the needful Christian virtues through the use of Old Testament texts. Mr. Weigman also conducted an open forum during the afternoon. The Rev. H. J. ("Pat") McGuire marshalled home mission materials and presented them during a morning hour called the "Kingdom Hour." The Anniversary Appeal was fully explained, along with the need for personal soul-winning. Miss Mary Call, Eureka, conducted an afternoon class in choral work, and Mrs. G. K. Mykland, Chapman, instructed those who desired to study the principles of religious drama. Miss Call's choir sang at all evening services, and aided Mrs. Mykland's group during the installation services for synodical officers. The Rev. R. R. Pfeiffer's devotions were most inspirational as the before-breakfast reminder of God's presence in the beautiful early morning.

Not the least outstanding feature of the camp was the Rev. A. J. Beil's series of recreational diversions, in the form of group games in the afternoons, and varied programs following the evening chapel exercises. His assistants, besides volunteers, were the Rev. H. J. McGuire, who led the campfire singing, and Wayne Farmer, Salina, lifeguard, who supervised the pool. Tuesday night's "hike" was confined to the camp environs. In single file, without benefit of flashlights, the campers were marched about in the dark, pausing at intervals to hear scripture passages read by pastors concerning the darkness

that surrounds the absence of faith in Christ. When the participants had stumbled and groped for ten minutes, they arrived at the council ring and witnessed the lighting of the fire. With the accompanying scripture relating to Christ as the "Light of the world," very few of those present did not gain a deeper understanding of the Word of God. Part of the evening's hike included a dramatization of Christ's appearance on the Lake of Galilee following His resurrection, and held on the shore of the lake under the direction of Dr. O. W. Ebright.

An Impressive Spectacle

On Thursday night, after the impressive candlelight installation service for Luther League officers, all the campers filed from the chapel, candles in hand, and formed groups about the sides of the lake for another presentation by Dr. Ebright of the calling of Peter and the other disciples. At the natural theatre formed by the high cliff bordering the southern boundary, the candle-lighted procession found itself confronted by another impressive spectacle. At the top of the cliff was the choir, and at either side of the choir stood Dr. A. N. Swihart and Dr. E. E. Stauffer. Along the base of the cliff, where crumbling shale had made a sloping "stage," Pastor Beil had arranged cardboard boxes in the design of the Luther League emblem. As Drs. Swihart and Stauffer read appropriate passages, the cardboard boxes were lighted, first the cross, then the heart, then the rose, and finally the circle, to the occasional accompaniment of antiphonal singing by choir and audience. "Ohs" and "Ahs" and impressive silences testified to the effectiveness of the display.

The Thursday morning Luther League hour contained the business meeting, at which time Jack Fisher, St. Joseph, Mo., was elected president; Miss Margaret Zimmerman, Valley Falls, Kan., vice-president; and Roy Bredberg, Kansas City, Mo., treasurer. The constitution approved by the executive committee was given its first reading by Chairman Ernest Tonsing, and is to be voted upon at next convention.

Following the business session Pastor Beil, national life service secretary, conducted the service of dedication for the new life service flag, upon which appeared crosses for thirty persons who have taken up full-time Christian service. Miss Louise Easterday, state life service secretary, read the following names: *Ministers:* Alfred J. Beil, George Bright, Luther Bright, Fred Christ (deceased), Harvey Clark, Sherman Frederick, Rene Frobenius, Robert Gaston, Max Gilmer, Gene Harrison, W. W. Klover, Axel Larson, S.M. Leshner (deceased), George Livers (deceased), Ralph Livers, H. F. Martin, Arthur Pinkall, Ivan Ross, Albert Schwartz, George L. Search, Fred Shirck, E. E. Stauffer, Lightner Swan, Ernest Tonsing, and George Whitticar. *Missionaries:* Miss Virginia Aderholt, Miss Lillith Schwab, Miss Myrtle Wilke. *Deaconesses:* Mrs. Jennie Christ Knubel, Miss Emma Holm. A short memorial service was held commemorating the



ST. MARK'S CHURCH, NORCATUR, KANSAS

ministers who had gone to their reward from this group.

Winner of the essay contest sponsored by the executive committee was Miss Barbara Ann Knott of Lawrence, whose reward was camp expenses paid in full for the week. Each year the camp sponsors choose the ideal boy and girl campers. This year the ideal boy camper was Scott Langan of Norcatur, and the ideal girl camper Miss Caroline Reed of Topeka. These two receive scholarships entitling them to free camp privileges at the next convention. The St. Joseph, Mo., delegation won, for the second time in succession, the cup awarded the group coming the greatest number of miles with the largest number of campers.

Theodore Fischer

of Eureka is one of the unsung heroes of the Synod of Kansas and Adjacent States. For thirty-five years he has served in the financial set-up of Christ Church, and several times has been the keystone which has kept the congregation from crumbling. The Rev. W. W. Klover, who until recently was pastor at Eureka, and who is now serving Trinity Church, Kansas City, Kan., writes that Mr. Fischer retired after his thirty-five years not because of fatigue but simply because he felt that it was time for a younger man to take his place. Accordingly, the church council regretfully accepted his resignation, and voted him an honorary councilman. Mr. Fischer came to Eureka from Limbach, Saxony, in 1898, and entered the cattle business. In four years he had mastered the English language sufficiently to become church treasurer, and from that time on engaged in active church work. He served his synod especially during the Pension Appeal in 1928. In 1920 he was synodical delegate to the United Lutheran Church convention in Washington, D. C. The high respect his townspeople have for him was heightened during the last ten years. Soon after Mr. Fischer had engineered the construction of a \$100,000 church plant in Eureka, in 1929, an unfortunate occurrence almost caused the congregation to disband and sell the debt-free structure to the Catholics. Mr. Fischer, with redoubled efforts, fought successfully to retain both congregation and building. There is little doubt but that Christ Church in Eureka owes much of its present good standing in the synod to Theodore Fischer, a layman with a will to do.

Trinity Church, Hays

located at the edge of the "dust bowl," and subject to ravages of both grasshoppers and dust, has an unusual record for 1937. In spite of the disheartening conditions, the congregation paid its benevolence in full. In doing so, it paid 250 per cent as much as last year or any year in the last five. The number of active families was increased 16 per cent during 1937. It was the best financial report in twenty-one years. The Rev. Walter H. Moeller is the pastor.

St. Paul's Church, Glasco, Kan., the Rev. George L. Search pastor, recently dedicated an altar painting of "Christ in Gethsemane." The artist was Mrs. G. K.

Mykland, wife of the pastor at Chapman, whose paintings appear in various other churches. The Rev. Arthur Pinkall, Omaha, Nebr., gave the address of the evening. His mother, Mrs. Herman Pinkall, was the donor, honoring her husband, who had served on the church council for twenty-two years prior to his death in 1935.

The Anniversary Appeal

The program for presentation of the Anniversary Appeal in this synod is already planned and awaits the dates to come around and the events to "happen." The first synodical unit of the appeal program is the Conference for Pastors at Abilene September 7, at which representatives of the United Lutheran Church will give instructions as to the conduct of the appeal. The second unit will consist of a series of workers' rallies, to be held as follows: September 9, Greenleaf; September 11, Trinity, Kansas City, Kan.; September 13, Salina; September 14, Hays; September 15, Peabody; September 16, Oklahoma City; and (date not yet set), Fort Smith, Ark. The Rev. Carl F. Yaeger, writer of "The Multiplication of Usable Personalities," will be in general charge of these workers' conferences. The third phase reaches the congregation at home. "The Thunder of the Sea" will be shown simultaneously in five congregations each evening from September 16 to 26. The fourth unit of the synodical set-up will be the large mass meetings for everyone. They will occur September 27, at Atchison; September 28, Salina; September 29, Wichita; and September 30, at Tulsa, Okla. Dr. Chester Simonton and Dr. Stewart Herman, both of Harrisburg, Pa., will be speakers. The fifth unit will be the financial part of the appeal, conducted by local pastors in their churches. The Rev. Charles Puls, Lawrence, president of synod, is in charge of rallies; the Rev. A. J. Beil, evangelism; the Rev. George Whittecar, publicity; the Rev. H. J. McGuire, music and pageants; and Mr. L. T. Bauerle, Wichita, finance.

NORTHWEST SYNOD NOTES

By the Rev. Garrett F. Genszler

LET'S TALK about the weather. The summer so far has been delightful as far as the Northwest is concerned. The terrible drought of former years seems to have been banished with the copious rains that have constantly drenched the territory. The dust-dry Dakotas are glorying in their abundant crops. New life has come to the land because of the baptism of rain. (Could we find a better illustration of the New Life that comes spiritually in Baptism?)

Summer Bible Camps

are the next in point of interest. Your correspondent was privileged to attend two. *Green Lake* is of utmost importance here on the territory of the Wisconsin Conference. A banner school was held with a week of delightful weather. The group that held school a week before we arrived were rained out with four days rain out of seven. Rain descended on our school only one night when all the school

had retired. The school had the largest full-time attendance in its history, a new generation of young people made their appearance, and from their enthusiasm at the close of the school one takes it that they will be back next year bringing others with them. A number of our churches this year paid part of the school's cost for their young people. Two churches we know of instead of holding their annual Sunday school picnics paid part fees of any scholar that would attend.

The Rev. Paul Bishop of Milwaukee, Wis., was a very successful dean of the school. The faculty was made up of the following, who rendered perfect service as teachers: the Rev. H. N. Stoffel, La-Crosse, Wis.; P. H. Roth, D.D., Minneapolis, Minn.; the Rev. H. T. Rasmussen, Antigo, Wis.; the Rev. C. A. Piel, Elkhorn, Wis.; the Rev. Clarence Lund, Hartford, Wis.; Mrs. H. G. Bechtolt, Chicago, Ill.; and Miss Swanson of Minneapolis and India. Mr. Martin Shoemaker of Marinette, Wis., was Dean of Men and Director of Recreation, and Mrs. Robert Bezucha of Racine, Wis., registrar.

Professor Roth's running commentary of the First Epistle to the Corinthians at the Bible Hour was the highlight of the school. The Rev. G. B. McCreary of Sheboygan and sectional director of the Anniversary Appeal brought "Thunder of the Sea" to the school on Wednesday evening. On Friday evening in connection with the Annual Green Lake Consecration Service conducted by your correspondent a memorial service was held for the school's former dean, the late L. W. Steckel, D.D.

Your correspondent took it upon himself to make a thorough investigation of the *Fortune Lake School for Pastors*. With the Rev. V. I. Vestling of the Augustana Church of Marinette we drove 110 miles to beautiful Fortune Lake near Crystal Falls, Upper Peninsula, Mich. A royal welcome awaited us as we arrived at the camp, situated by the crystal clear lake amid the white birches. This is the second year of this unique intersynodical school. There were pastors present from the following groups of the National Lutheran Council: American Lutheran Church, United Lutheran Church, Finnish Suomi Synod, Norwegian and Swedish Augustana. A fine fellowship was observed with a great exchange of ideas and mutual understanding.

A fine faculty stimulated and aided the seeking pastor: Dr. Oscar Blackwelder, Washington, D. C.; Dr. T. A. Kantonen of Hama Divinity School, Springfield, Ohio; Dr. Conrad Bergendoff, president of Augustana College and Seminary; and the Rev. E. S. Hjortland of Milwaukee, Wis. The school lasted four days and the cost per member was \$10. Although your correspondent could only stay a day he is determined to attend full time next year and take other U. L. C. A. men with him. He was the only representative of the U. L. C. A. outside of the faculty members. It was thrilling to hear that group discuss our Common Service. Although they are not ready to adopt it, there was enough interest shown in it to know that there is a possibility of it becoming a Common Service in a true sense to all Lutherans on the continent.

With the Congregations

September on the Northwest Synod territory marks the months of the Anniversary Appeal. Plans for this great celebration are now being made.

The Confirmation Class of *Trinity Church, Lindstrom, Minn.*, presented the church with a metal tract and magazine rack this spring.

St. Peter's Church, Janesville, Wis., the Rev. Harrison C. Rex pastor, has completed a four-year program of remodeling and redecorating the church. New altar hangings and altar brass ware were installed and two pianos were added to the Sunday school.

A number of very attractive Sunday bulletins entitled, "Chimes of Ascension," the official paper of *Ascension Church, St. Paul, Minn.*, have come to my desk. The Rev. Walter M. Stuhr is pastor. We note that the men's club were actively engaged in beautifying the grounds of the church by planting trees.

Holy Communion Church, Racine, will observe its fortieth anniversary this fall.

Mt. Olive Church, Mukwonago, Wis., and its pastor, the Rev. H. W. Saeger, had a banner day May 29. Twenty-nine were received into the church by baptism, ranging from the ages of two years to twenty-two. Pastor Saeger writes that it was the largest number ever received into the church and also the largest number he ever baptized in his thirty-five-year ministry.

Trinity Church, Appleton, Wis., celebrated the twenty-fifth anniversary of the ordination of the pastor, the Rev. D. E. Bosserman, June 12.

The laying of the date-stone of *Memorial Hall, Salem English Lutheran Church, Minneapolis, Minn.*, was observed July 24 with proper ceremonies. The Rev. Paul Wetzler is pastor.

June 27 the *Wisconsin State Luther League* met at Trinity Church, West Bend, Wis., the Rev. R. W. Groth pastor. The following officers were elected: President, Howard Anderson, Lake Park Church, Milwaukee; vice-president, Carl Kraemle, Reformation Church, Milwaukee; recording secretary, Miss Elsie Lund, Hartford; treasurer, Walter Brown, Redeemer Church, South Side, Milwaukee; pastor adviser, the Rev. George Overdier, Cudahy.

The Rev. Albert E. Birch was installed as pastor of Resurrection Church, Milwaukee, June 19.

The Rev. W. P. Gerberding, Fargo, N. D., has accepted a call to Trinity Church, St. Paul, Minn.

The *Lutheran Lake Camp of the Central Conference* was held at Lake Independence, Minn., August 1-20.

St. James' Church, Lakeville, Minn., the Rev. A. H. G. Gjevre pastor, installed five-branched candelabra and built a sidewalk on its property this spring. The largest confirmation class in its history was confirmed, half of the class coming over six miles to the church. Twenty-nine were confirmed.

A *Luther League* of nineteen members was organized at Marshall, Wis., the Rev. F. O. Broesicke pastor.

Seventy women attended the Annual Visitors' Day meeting of the Women's Missionary Society of *St. Paul's Church, Waterloo, Wis.*

GOLDEN GATE NUGGETS

By William E. Crouser, D.D.

HURRY! HURRY! HURRY! All ye that have survived the ravages of half a century! Grab a clean collar and be off at once for California. Get over the border line, for under the alchemy of state legislation a two-cent stamp is soon to be transmuted into an honest-to-goodness dollar bill. Every Thursday every citizen that has reached the half-century mile post is to have thirty trials at this magic performance, so say more than three-quarters of a million of people in this commonwealth. The process is all worked out to a nicety and the hopes of many thousands of aged people are roseate with promise. Further comment would index me as a propagandist when I am only a prospective protegee. When I have proven the system I'll tell you more about it. In the meantime I am making a collection of two-cent stamps.

Temple of Religion and Tower of Peace

Next year, on its magic isle, formed by artificial processes, the Golden Gate Exposition will throw its portals open to the world. All major religious bodies in this region are co-operating in the erection of a Temple of Religion and a Tower that will typify "Peace on Earth." It is my great honor as well as distinct pleasure to be associated with the group of earnest men and women in charge of this worthwhile endeavor. For more than a year this body of outstanding clergymen and lay leaders have been meeting regularly and working out a dignified and extensive program.

A location has been chosen and plans have been adopted for a beautiful structure that will serve all religious groups and contribute materially to the entire tone of the Exposition. The location comprises a lot 275 x 175 feet, part of which will be landscaped as a Biblical Garden where plants and flowers native to Palestine will be growing. The building will cover 16,000 square feet and will contain a chapel, in which there shall be day-by-day presentation of brief programs by the groups participating.

The plans also call for the erection of a Tower of Peace, a beautifully designed shaft supporting a large clock, the dial of which will be marked with the twelve letters in the words, "Peace on Earth," instead of numbers.

The crown of the tower will represent a temple of modern design from which a bright light shall shine. At the base, with water effects, will be a sculptured group of men and nations with hands upstretched to the light above. Among the exhibits will be one centering in the Bible out of which all the creative principles, such as

art, literature, music, and the various human institutions that serve mankind, have emerged.

A carillon of many bells, some of them weighing several tons, will automatically play the old hymns that have sounded down through the ages.

Towards the financing of this magnanimous project, the committee in charge has secured through Governor Merriam an appropriation of \$100,000. The groups participating are being asked to supplement this amount. The ground for this temple was broken at 3.00 P. M., August 23, by Governor Frank F. Merriam, after which a dinner was given in honor of the Governor.

Fruit and Other Things

The fruit season is on in full swing, and men, women and children are working hard to catch up with their over-due bills.

The law of the orchard clashes with the law of the Sabbath, and the churches suffer the consequence. The crop of apricots from 75,000 acres in orchards is mostly cared for by this time. Because of the small price offered by the canners, most of this year's crop is being dried. One firm has just purchased 1,800 tons of dried "cots" at fifteen cents a pound.

According to a survey made by the University of California, the average yield per acre for the past five years has been about three tons. The average income per acre during the same period has been about \$285, while the cost has been about \$194. After the orchardist has deducted his salary and five per cent on the capital invested, he has a net profit of about \$92 per acre. It is not going to be an easy thing to make the orchardist believe this.

Peaches are being delivered in tons to the canners, but the price is ridiculous. Growers are asking the Department of Justice in Washington to investigate the factors that have demoralized the market. Last year the growers received from \$40 to \$45 a ton; this year they are being offered from \$5.00 to \$6.50. Such low prices will not justify any orchardist in harvesting his fruit. Last year orchardists were paid to let their crop rot under the trees to avoid a hold-over, and now 25,000 orchardists find no market for their new crop. Pears are plentiful, but economic conditions are demoralizing to the growers. What the final outcome of the fruit industry is going to be in this state, no prophet can testify.

Prunes are rapidly turning purple in the sun. The harvest will soon open. Federal loans will be available to as high as \$60 per ton to save the growers from the effects of a glutted market. The Federal Government has refused to use their funds for relief through a non-harvesting process. The prune crop this year has been estimated at 271,000 tons.

Ten thousand acres of farm land covered with valuable grain has been burned over in one county alone by the careless act of some smoker. Every year in this state irreparable damage is done by the acts of moral morons who, regardless of warnings and solicitations and their own personal responsibility, drop burning matches and cigarettes. The state may

have to quarantine its smokers from April 1 to the time of the first good rain in the fall.

Mount Hermon

Another of its exceptionally high-class summer schools is soon to close. Thousands of people have spent hours beneath the deep shade of its gigantic redwoods, and have enjoyed a program distinctively Christian and loyal to the fundamentals of the faith. Fourteen different conferences have been held this season upon its grounds with an attendance that surpassed all previous years. It was my great honor again to preach one of the opening sermons, a privilege I have enjoyed for many years, and to serve as Bible teacher the first week of the season. The Northern District of the Luther League of California held its second annual retreat here August 13 and 14. The Rev. Orval Awerkamp, pastor of Grace Lutheran Church, Richmond, and synodical advisor, spoke in the evening on "Wake Up and Live." I was chosen to preach Sunday morning. The altar service was conducted by the Rev. Clarence F. Crouser of the First Church, Sacramento, secretary of the California Synod. It is the fond hope of many of the young people that this annual retreat may become state-wide in its attendance.

News Items

Mr. Lawrence Vosseler, a graduate of Midland College this year, has been with his parents in San Jose helping his mother take care of his invalid father, an honored retired Lutheran minister, and father of the Rev. Erwin Vosseler of Trinity Lutheran Church, Longview, Wash. Lawrence expects to enter the seminary in September.

The business affairs of the synod have been in the care of the Rev. *Henry Opperman* of St. John's Church, Sacramento, first vice-president of the synod, during the absence of the president, the Rev. Howard A. Anspach of Phoenix, Ariz.

A series of special broadcasts extending over the period of a week was conducted by the Rev. *Clarence F. Crouser* of Sacramento. He and his family spent their vacation at Mt. Hermon in the summer home of his parents.

The Rev. James J. Raun, Ph.D., has retired from the pastorate of St. Mark's Church, San Francisco, to accept a position on the faculty of Northwestern Seminary, Minneapolis. A successor has not yet been chosen. St. Mark's has a property worth nearly \$200,000.

Forty Years in the Ministry

Three of the pastors in this vicinity know how it feels to have spent forty years in the active ministry. They are Earnest A. Trabert, D.D., of St. Michael's Church, Berkeley; George P. Kabele, D.D., recently retired from the First Church of Fresno; and myself.

All three churches celebrated the anniversaries with worthy programs. August Pohlman, M.D., D.D., of Philadelphia, Pa., was the honored guest at all three.

Three-fourths of the forty years in my case have been spent in Grace Church,

San Jose, embracing two pastorates nearly seven years apart. Greetings were sent by the two ministers who were the president and secretary of the synod that ordained me, namely, Arthur Hardy, D.D., of New York City, and the Rev. B. Q. Hallenbeck of Gunderland Center, N. Y.

In my case the forty years have gone by with a speed that cannot be realized. It is only as I minister to the second and third generation that the truth is apparent.

MIDWEST MISCELLANIES

By Dr. Martin Schroeder

THE WEST is awakening to its pioneering history. Tokens of remembrance are coming into prominence in cities and towns in the form of memorial buildings; engraved boulders are seen in increasing numbers at crossroads; parks are dedicated to their memories. It was in one of these latter places that on July 24, German U. L. C. A. congregations of southeastern Nebraska gathered for what the administration of the park pronounced in its publication as "one of the greatest Sunday exercises ever held at the Coryell Park," with "the Rev. Victor Moeller of St. Peter's Church, Falls City, an unusually strong man," bringing the message. Coryell Park is the homestead site given by presidential grant to the father of the present owner in 1867, who arrived there from the East by covered wagon. Thrift, old-time religion and business acumen have changed the family fortune into a produce, real estate and oil concern doing business in fourteen states. A few years ago the Coryells changed the old homestead into a beautiful park, retaining the original log cabin and homestead house, and adding a chapel with the inscription, "We Live in Deeds, Not Years"; a shrine housing a notable stone from Jerusalem; a singing tower and an amphitheatre; not to mention the abundant equipment for recreation and picnics, and the broadcasting system which carries all programs to every portion of the park. The old home place so provided has now been given back to the public who gave it in the first place, with Mr. Coryell and son taking care of all the expenses. In such an atmosphere of successful pioneering the Rev. Victor Moeller preached both in German and English, assisted by the Rev. Gustav Wiencke of nearby St. John's (Auburn) Church and his choirs who, in addition to leading in good old German Lutheran singing, presented instrumental Bach harmonizations of "Jesus, Priceless Treasure," and "A Mighty Fortress is Our God." Other pastors present in this service were Dr. M. A. Ritzen, Lincoln; the Rev. Albin Heinz, Syracuse; and the Rev. Ed. C. Hansen, Johnson. This religious celebration of German Lutheran rural pioneering drew a tremendous crowd from all over southeastern Nebraska.

Recent Midwest Synod installations were conducted at Linn, Kan., where the Rev. E. H. Pett, new pastor of St. Paul's congregation, received his charge through Pastor William Harder of Hanover, Kan.; and at Platte Center, Nebr., where the Rev. C. H. Goede was inducted into his

new pastoral office by his brother-in-law, the Rev. Karl Koenig of Wisner, Nebr.

Anniversary Appeal Rallies

The schedule of Anniversary Appeal services and rallies in the Midwest territory is now in final shape, the Rev. Dr. J. Hamilton Dawson, area director, Des Moines, Iowa, announces. Dr. John Hershey, president of the Nebraska Synod, assures us that massed choirs will be arranged for at all major rally points. Midwest Synod congregations which are hosts to rallies are making the same preparations. The rally dates are: Auburn, October 3; Fremont, October 4; Omaha, October 5; Hastings, October 6; and North Platte, October 7.

Seminarians

Three Midwest seminarians have been active during the summer months in Nebraska congregations. *Mr. R. Jobman*, junior at Chicago Seminary, supplied the vacant charge at Lodge Pole; *Mr. Fred Ollendorf*, also of Chicago Seminary, took care of the Home City, Kan., work; and *Mr. Paul Moessner* of Hamma Divinity School, has assisted Dr. M. Koolén of Friedens Church, Lincoln, and took his place during the latter's vacation in August.

Student Herbert Troge, middler at Northwestern Seminary, spent the summer months at Fairbury, Nebr., to begin work for a needed Lutheran church there. His work has aroused widespread interest and he has secured the number of signers needed for a petition to begin a new mission. Regular services were held in the American Legion Hall, rented for the purpose.

The Rev. Gustav Wiencke, Jr., formerly of Hamma Divinity School, and recently returned from graduate work at the University of Erlangen, Germany, has accepted a call to St. Paul's Church, Northboro, Iowa.

The Hastings-Grand Island District Church School Association conducted their summer institute June 21 in First St. Paul's Church, Hastings, Dr. F. C. Schuldt pastor. The program was in charge of the Rev. A. Duis of Gothenburg, Nebr. Officers for the ensuing year were elected: the Rev. H. Dumler, Davenport, Nebr., president; the Rev. R. Moehring, Grand Island, vice-president; the Rev. A. Haugse, Wolbach, secretary; Mr. George Kaiser, Gothenburg, treasurer.

The Southeast Nebraska District Church School Association will meet September 4 in an all-day convention at St. Paul's Church, Falls City, Nebr., of which the Rev. H. C. Cordts is pastor. The theme for the day under which all addresses and discussions will be grouped is "Christian Worship and Christian Workers." Participants in the program are Pastors E. C. Hansen, Johnson; T. J. C. Schuldt, Nebraska City; H. C. Cordts; and J. C. Miller, Verdon. Miss Amanda Jörn, Falls City, is secretary for the district.

A Farmers' Picnic

An estimated crowd of 1,200 farmers and their families gathered July 31 for the annual church school picnic in the

Gus Duerfeldt grove, just west of St. Peter's Church in Barada Township near Falls City, Nebr. Though it is called and conducted as a church affair with appropriate program, this annual outing is in fact a community celebration in which the farmers for miles around, irrespective of church affiliation, take part. Pastor Victor Moeller's church presents one instance where the crossroads church has become the center of the social activities of a rural community in addition to breaking the Bread of Life.

The *Midwest Social Register* for July reports, with suitable felicitations, the following marriages, the Rev. Henry Adolf Teckhaus, pastor of First Church, Tekamah, Nebr., and Miss Rose Kugler of Wayne, Nebr.; the Rev. Hugo Welchert, Jr., pastor of St. Paul's Church, Hooper, Nebr., and Miss Evelyn Kautz of Chicago, Ill.; and Miss Esther Rhode, daughter of the Rev. Herman O. Rhode, pastor of St. Mark's Church, Bloomfield, Nebr., to Mr. Edward Blomendahl of Scribner, Nebr.

Luther League Camp

Under the able leadership of Mr. Wilbur Jenny, the president, of Leigh, Nebr., the *Luther League of Nebraska* conducted during the second week of August their annual camp in the well equipped and located Camp Shelton, south of Columbus, Nebr. The total enrollment of well over 100 testifies to the popularity into which this young peoples' project has grown. The mornings were spent with studies in the Bible, personal evangelism and business, while the afternoons were given over to round table discussions and recreation, consisting of tennis, swimming, horseback riding, and canoeing. Supervisors, speakers and discussion leaders included the Rev. R. J. Wolf, Intermediate Secretary of the Luther League of America; the Rev. Fred Bloch, pastor of First Church, Oklahoma City, Okla.; and the Nebraska pastors, A. H. Pinkall, Henry Goede, G. Gieschen, C. J. Naugle and Henry Dumlér. Miss Francis Dysinger, director of Inner Mission work in Washington, D. C., outlined the duties which this branch of the Church's work has to deal with. As in previous years, the patrons of this Lutheran camp testified to the vital benefits derived from a week so profitably spent in such wholesome spiritual company.

ON THE WING

By Milton J. Bieber, D.D.

DURING the winter, Tucson, Ariz., has a population of 65,000. Of these, 10,000 are sick—15,000 are winter visitors—2,400 are students at the State University—and 38,000 are permanent residents.

The city and state are growing rapidly. Last year, in spite of the "recession," 918 houses were erected in Tucson. During the past fifteen years the population has more than doubled, though the city has no industries, is not a commercial center. Its surrounding territory, without irrigation, has no wealth-producing crops.

Tucson is simply a city in the desert. But it is a health center and its dry cli-

mate has made it one of the most renowned "health havens" in the world. The city is, therefore, almost entirely dependent upon its health interests and is therefore not wealthy.

What about its

Religion

People who are sick are usually not strangers to prayer. They need and they seek spiritual ministrations. They welcome to their abodes the pastor, the Bible, and Christian literature. When able, they usually frequent the house of God and there find spiritual strength in their physical weakness. They "consult" the Great Physician Who can heal all diseases. For that reason Tucson is not lacking in

Churches

All the denominations and most of the isms are here. The churches have attractive buildings and are specially equipped to minister to the sick, the winter visitors, and the students. Able ministers fill their pulpits.

1. Because of the large Mexican population the Roman Catholic Church leads in numbers—also in age. Priests visited among the Indians here as early as 1539. Church buildings were erected in 1768 and 1786. The present cathedral grew out of a church built in 1860. The Rev. H. J. Geicke is the fourth bishop. There are five parishes and eight parochial schools covering the city. The Sisters, of whom there are a large number, first came in 1870. St. Mary's Hospital is extensive; there is a training school for nuns, an orphanage, and a high school affiliated with the university.

2. The First Methodist Church leads the Protestant churches in age, beginning in 1879. It has 800 members worshipping in a magnificent building located under the shadow of the university. It is served by two able pastors.

3. The Congregational Church, located on a large corner lot, began in 1881. It was the first church to move into the northern section of the city, where almost all the others are now located.

4. The First Baptist Church, which also began in 1881, worships in an imposing \$150,000 colonial-type building, has its fifteenth pastor, a sound fundamentalist who has just completed a twenty-year pastorate and has added most of the present 1,800 members. This is the missionary church in Tucson, having eight outlying Sunday schools and preaching points to its credit.

5. The Episcopal Church began in 1882, has a large, churchly plant, and has three other mission chapels, one in connection with its tuberculosis sanatorium for poor boys.

6. Trinity Presbyterian Church, one of the largest and best equipped churches in the city, began thirty-six years ago, 1902. It has seven staff workers, two pastors and an assistant, and is doing an extensive work among the students and the Indians. It is inviting the General Assembly to meet in Tucson in 1939.

7. The Christian Church has been thirty years in the city, has 530 members, 300 in the Sunday school, its third location,

on a large corner lot and has also an able pastor.

8. The Mormons settled in Arizona in 1852 and began a congregation in Tucson in 1911. They erected their present substantial church building in 1922, have 450 members, are very aggressive and are conducting an Institute of Religion in affiliation with the university.

9. The Southern Baptists began in the Y. W. C. A. seven years ago with seven members, now have 325 members, and expect to enter their new church building some time in the Fall.

10. The Southern Methodist Episcopal Church has also a large, imposing building on a prominent street near the university, and is steadily growing.

11. There are two Jewish synagogues, the Orthodox and the Reformed—almost side by side on the same street. The latter began in 1911, has regular services with liturgy on Friday evenings, and Sunday school Sunday morning.

Then there are the Christian Scientists, who worship in a fine building, the Seventh Day Adventists, Salvation Army, other sectlets, the Y. M. and the Y. W. C. A.

The Lutheran Church

Grace Lutheran Church, in affiliation with the Joint Synod of Wisconsin, began thirty years ago, is located in the area of the other churches, has 400 members and is growing. The Rev. Arnold Sitz, its energetic and able pastor since 1923, half of the age of the congregation, is only its third pastor. In order to accommodate the worshippers Pastor Sitz holds a service at 9.00 A. M., Sunday school at 10.00 A. M., and the second service at 11.00 A. M. There is a large Walther League which meets regularly at seven o'clock preceding the evening vespers at eight.

Grace Church began under the Rev. Gustav Herder, then superintendent of the Lutheran Mission among the Apache Indians at Globe, Ariz. He met with two Lutherans, of whom one is now the honored and highly respected reform Mayor of Tucson, Mr. O. H. Jaafsted, an elder in Grace Church. Several of Grace's members are on the teaching staff of the university. The church property is valued at \$20,000. The Wisconsin Synod has thirty-seven congregations and preaching points in Arizona, including its Apache Indian work. The Arizona Conference of the Wisconsin Synod recently met in Grace Church. Pastor Sitz, writing about it and about the church in a Tucson paper, concluded by saying: "The United Lutheran Church has had a man in Tucson this winter acquainting himself with the city and its growth, Dr. M. J. Bieber. The next few years will see the Lutheran Church making every effort to keep pace with the advancement of Arizona and Tucson."

U. L. C. A.

Should there be another Lutheran church in Tucson? Yes! The field is here. It is estimated that there are between 300 and 500 unchurched Lutherans in Tucson and its environs—and there are thousands of unsaved souls. The growing residential portion of the city does not have a single Protestant church. God has opened a door. Will we enter?

MASSANETTA SPRINGS CONFERENCE

THE TENTH annual Training School and Church Workers' Conference of the Lutheran Synod of Virginia, held at Massanetta Springs near Harrisonburg, August 1-7, proved to be the largest and most successful yet attempted by this synod. Beginning ten years ago with a registration of 300, the school has steadily grown until this year an enrollment of 810 was recorded, composed of representatives from twenty-two states of the Union and four foreign countries. On the last night of the school, 288 Course Cards were issued to as many workers who had successfully completed courses of study during the week.

An unexcelled staff of teachers, leaders, and speakers was on hand to direct the week's work. Secretary Arthur H. Getz of the Parish and Church School Board had charge of the Training School, assisted by a capable group of instructors. Organization groups were led by Dr. J. J. Scherer, Jr., president of the Lutheran Synod of Virginia; Mrs. John B. Moose, Columbia, S. C.; and the Rev. Edward T. Horn III, student pastor at Cornell University. Dr. H. Grady Davis, professor of Practical Theology at Chicago Seminary, directed the music throughout the week, and the Rev. Raymond D. Wood, Staunton, Va., had charge of a rich variety of recreational activities. General Assembly speakers were: Dr. Charles B. Foelsch, Sunbury, Pa.; Dr. W. H. Greever, secretary of the United Lutheran Church; Dr. Edwin Moll, Madison, Wis.; Dr. A. M. Knudsen, secretary of English Missions; Dr. G. Morris Smith, president of Susquehanna University; the Rev. Edward T. Horn III, Dr. H. Grady Davis, Secretary Arthur H. Getz, the Rev. Ernest H. J. Hoh, Lancaster, Pa., and Mr. Arthur P. Black, executive secretary of the Laymen's Missionary Movement.

A distinctive feature of the school this year, as last, was the School for Missionary Pastors, conducted by the Board of American Missions under the personal direction of Secretary Paul Andrew Kirsch. More than eighty home missionaries, representing fourteen states and sixteen synods, were enrolled. Instructors with their subjects were: Dr. J. Hamilton Dawson, Des Moines, Iowa, "How to Study My Bible"; Dr. Edwin Moll, "Pastoral Counseling"; Dr. W. H. Greever, "The Home Missionary in His Relationships to Groups Within and Without His Congregation"; and Secretary Arthur M. Knudsen, "The Pastor's Personal Problems." The Mission School composed perhaps the largest group of the Conference, a large number of pastors in addition to the more than eighty missionaries taking advantage of the opportunity to profit by the excellent program of lectures and discussions. A special class was provided for missionaries' wives, under the direction of Secretary Kirsch and Mrs. Virgil B. Sease of Brunswick, N. J.

Additional features of the week were: Roanoke and Marion College Day on Wednesday; a "Missionary Hour" at noon on Thursday with short addresses by J. C. Peery, Jr., of India, J. K. Jensen of Africa, Eduardo Roig of Puerto Rico, and James

Soler of Argentina; and on Sunday, a model Sunday school under the direction of Secretary Getz and a model Luther League under the direction of Mr. Alvin H. Schaediger, first vice-president of the Luther League of America.

Dr. J. Luther Sieber, Roanoke, Va., again served as dean of the school, and to his efforts must go much of the credit for the school's success.

"Massanetta," as the Conference is popularly known among the congregations of the Virginia Synod, is dedicated to the purpose of informing, inspiring, and strengthening the synod in greater loyalty to our Church and to the Kingdom of Christ. Those who were privileged to attend must feel that this year that purpose, while not perfectly achieved indeed, was as nearly approached as an energetic committee, a consecrated group of leaders, instructors, and speakers, and a large assembly of earnest, enthusiastic church workers could make possible.

LEWIS KOON.

CROPS CULTIVATED

Mulberry (Indiana) Home Adds to Income and Satisfaction of Guests

Mulberry, Ind.,
August 17, 1938.

Dear LUTHERAN:

MULBERRY HOME has turned farmer! On my second visit to Mulberry Lutheran Home for the Aged I have found so many changes and seen such a different side of the work which is going on here that I am venturing to write to you again, thinking that the readers of THE LUTHERAN may be interested in hearing of the progress of the institution.

At Christmas time I was impressed with the co-operative spirit of the members, but all the activity was going on within the four walls of the building. Now the place has become a small farm, and my attention is directed to the outdoors. There are fields of corn, oats, potatoes, and other garden vegetables. A horse and some farm implements have been acquired, an old building has been remodeled to serve as a barn, and the lots have been bordered with neat white board fences. In one lot are four pigs nearly large enough to butcher and in another a cow which gives almost enough milk to supply the entire Home—all donations of friends of the institution. Early in the spring a gift of two hundred baby chicks was received, and now the fine flock is supplying the Home with one chicken dinner each week.

To a great extent the members of the Home take care of the stock themselves and thus take a special interest and pride in the institution. Some of the men care for the stock; one of the women takes entire care of the chickens; and everyone helps when it is time to can peas or sweet corn.

One of the members of the Home purchased out of her own savings eighteen apple trees, saying that even though she might not live to see them mature she wanted an orchard started for the Home. The orchard has been planted back of the main building. In front of the building is the broad, well-kept lawn with its benches

and lawn swing beneath the trees, and out near the highway is the newly painted sign, "Lutheran Home for the Aged."

The freedom fostered by this expansion of activities does much, it seems to me, to make the place a home rather than an institution.

TERESA FERSTER.

SEMINARY VACANCY FILLED

Northwestern Seminary, Minneapolis, Minn.,
Reports Arrival of Dr. James J. Raun
and Installation September 26

A STEP of immense importance is the calling of a professor to the chair of Systematic Theology. Dr. James J. Raun has accepted the seminary's call, and has been on the field since August 1. Many men have been considered and ample time had been taken before the call was given to Dr. Raun, and it is a matter of true gratification that this important chair is now to be occupied by so capable a teacher.

Dr. Raun was born in 1893 in Haderslev, Denmark, and received his early education in German schools. He graduated in 1911 from a German Real-Schule with highest honors and two years later came to America to complete his education. After two years in California he entered Midland College as a junior and graduated in 1917 with the degree of A.B. Three years later he received his B.D. degree from Western Theological Seminary, having in the meantime acquired his naturalization papers.

Having received the call of the Board of Foreign Missions to the India field during his last seminary year, he entered the University of Nebraska to prepare himself in studies in the philosophy of religion, and received his Master's degree there in 1921, serving meanwhile the church at Walton, Nebr. In this year Dr. Raun married Miss Nellie Scalapino, a 1921 Midland graduate, and with her sailed for India upon a service of almost five years. Dr. and Mrs. Raun have four children between the ages of seven and sixteen years.

While in India Dr. Raun served for three years on the Executive Committee of the Mission, and organized a theological class in the old Breklum Mission which the U. L. C. A. took over after the war, since German missionaries had never trained native men for the ordained ministry. For two years he trained men with native assistance, teaching them historical and systematic theology with the aid chiefly of German texts.

Ill health compelled a return to America after almost five years' service in India, where, after six months' service of Trinity Lutheran Church in Kansas City, Dr. Raun pursued studies at the University of Chicago in Church History and History of Doctrine and received his doctorate of philosophy in 1930. Meanwhile in 1927 he had become professor of modern languages at Midland College, dean of men after the first semester, and teacher of historical theology in Western Seminary, and after 1930 dean of the seminary together with the professorship. While engaged in this three years' service Dr.

Raun, besides his historical subjects, taught also in the philosophical and systematic departments.

In 1933 he went from Fremont to the pastorate of St. Mark's Church, San Francisco, Calif. In his five years' pastorate this octogenarian congregation, oldest in the West, has been revived after many years of lethargy, over 325 members brought into the congregation, and ended its years of independency by joining the California Synod. It has also called an additional pastor in the person of our J. Edward Oslund. Since 1936 Dr. Raun has also been president of his synod, which position he holds at the present time. Dr. Raun will arrive in Minneapolis August 1.

NEW PRESIDENT OF MARION COLLEGE

THE REV. HUGH J. RHYNE has offered his resignation as pastor of College Lutheran Church, Salem, Va., in order to accept the presidency of Marion Junior College which has been tendered him by the Board of Trustees.



REV. HUGH J. RHYNE

Mr. Rhyme will succeed Dr. E. H. Copenhaver, recently resigned, as head of the Marion educational institution, and will take up his duties Sept. 1.

Mr. Rhyme is former pastor of the Marion Lutheran Church, leaving it for his present pastorate in February 1935. He came to Marion in 1929 and during his six-year pastorate the local church made substantial progress. Previous to occupying the Marion pastorate Mr. Rhyme was assistant pastor at Christ Church, Baltimore, Md.

He is a native of Dallas, N. C., and received his grammar and high school education there. He graduated from Lenoir Rhyme, Hickory, N. C., in 1922.

After college he was principal and athletic coach of the high school at Waynesville, N. C., for one year. He then entered Southern Lutheran Seminary, Columbia, S. C., where he graduated in 1926.

Mr. Rhyme did two years part-time graduate work at Johns Hopkins University, Baltimore, majoring in psychology. He also took courses at Columbia University, New York City, and the University of Chicago.

Mr. Rhyme briefly outlined four points he already has in mind as a policy base for the college:

"We must work for a complete happy social life for students, maintenance of a high standard of scholarship as a fully accredited two-year college, increased enrollment up to the present capacity of the college, and continuance of the traditional Marion College emphasis on Christian living."

FROM SHANTUNG, CHINA

War Experiences of Our Missionaries

ONE of the outstanding landmarks on the landscape in all the Tsimo environs is the Tsimo Lutheran Middle School, American property with American flags flying above the buildings. One flag is on a flagpole in the center of the quadrangle, another on the building recently constructed on the south end of the quadrangle by funds received as a gift from the Allentown Conference of the Ministerium of Pennsylvania. For miles in all directions one can easily see and recognize the red tile roofs of the several buildings which form the unmistakable school compound, measuring about 400 feet long, north and south, by 100 feet wide. It stands in an open area surrounded by wheat fields on all sides. At the extreme north end is located the administration building, near the main entrance to the grounds. Along the south-west wall is the girls' dormitory. Just opposite the lower end of the dormitory building, along the east wall, is the house in which Miss Elvira Strunk lives. At the extreme south end in the center is the auditorium and classroom building referred to above.

About three hundred yards north of this group of buildings are the church and missionary's residence, also easily discernible by the tower of the church and the red tiles on the buildings. Another hundred feet north of the church is the Boys' School Compound, and another 300 yards northeast is the walled city of Tsimo, now occupied by Japanese forces.

Enrollment Less

Because of present circumstances, the enrollment in our school this half year has been small. Less than thirty girls live in our girls' dormitory and about thirty-five boys live at the boys' compound.

Japanese planes have flown continually directly over our three compounds as they have gone north of Tsimo to bomb various villages and market places where they have felt the people did not sympathize with them in their attempts to control China and where there might be some of the irregulars who insist on carrying on guerrilla warfare in order to keep them from controlling any of the country outside of the already occupied areas. Lately, no one has seemed to be much concerned when they have flown over. Perhaps one would give them a casual glance, but no one had any idea they would bomb an American Mission School Compound with American flags flying. The Japanese had given us their permission to carry on school work and had promised to give us all their protection. Several times the commanding officers in Tsimo had said that if at any time their soldiers were discourteous or gave us any trouble we should report to them and they would punish their men. "No Trespassing" signs were secured from the American Consulate and posted on the main entrance.

On Wednesday night the irregulars were active near Tsimo and blew up a bridge on the main highway to Tsingtao. Next day they are said to have killed several people whom the Japanese sent to repair

the bridge. That afternoon the Japanese soldiers engaged in a small fight with several hundred irregulars and drove them away. Two days later, Saturday, June 25, while we in the church compound were still in bed, about 5.00 A. M., we heard the droning sound of two planes coming from Tsingtao. Because the sound was an unusual one we got up to see if perhaps the machines might be having engine trouble and would have to land.

Just about that time, with a deafening thud, two bombs struck and exploded just south of our girls' school compound. A great volume of smoke and dust was clearly visible. The planes came on over our house, circled around towards the west and then turned back coming into the southeast breeze directly towards our compounds again. This time they passed overhead again and dropped two bombs not more than a quarter of a mile east of our school. Again the dust and smoke welled up from the explosion and our house and windows shook from the vibration. We were still under the impression that they had no reason whatever to do harm to our property and dared not strike from the air at our girls' compound where only one foreign lady and twenty-seven young Chinese girls were living. But our feeling of such security was abruptly upset when on the fourth or fifth round, after six bombs had already been dropped so close to our grounds, two more were released which were aimed directly at the group of buildings in the south end of our compound. We could see that they struck the school grounds and we dropped to our knees immediately to pray for the safety of Miss Strunk and the girls.

Anxious Waiting

As I rushed out and started to go down there to find out what damage was done the planes, which had again circled out toward the west, were headed towards us like two angry hornets, side by side. With our hearts in our mouths, the Chinese in our church compound and we watched to see if they were going to bomb our compound also. As they came nearer, however, the angle between their course and our compound became definite enough to know that this time at least no bomb from their machines would strike where we were. But as they got in line with our school but a little south, we saw the black streak as the bomb left the plane and glided at a thirty-degree angle from the plane to the earth. After some moments we saw the results, felt the quake and then heard the sound. We felt sure now that they were through bombing because, usually, a plane only carries four bombs and already each plane had dropped five.

Now we started to the south compound again, but back they came almost directly overhead. This time they threw out hundreds of leaflets. The white paper glistened in the morning sun and looked like a great flock of white birds. Every few seconds another batch and another left the planes, scattered over the heavens and slowly fluttered to earth. We went to the school, but clung to the banks of the road as the planes came over several times again scattering their literature which told the people that they must give in; that if

resistance continued, they would come to kill all, both good and bad.

When we arrived at the school compound, we saw that one bomb had fallen between the girls' dormitory and Miss Strunk's house. Not knowing whether anyone was hurt (no one was to be seen), we called and found several children in the cellar with Miss Strunk, who was unhurt except for a scratch on her arm where a piece of shattered glass had cut her. Several times we had to go under cover again as the planes came over. Finally, to the southwest of us, about half a mile, we heard the final reports of that morning's bombing as two more bombs fell in a small village where we have several Christian homes. These last two proved to be incendiary bombs which burned quite a few of the Chinese houses.

As the planes became specks in the sky far to the south on their way back to Tsingtao, we consulted as to what was best to do. No lives were lost on our compound, thanks to Providence. Nor were any of the students seriously wounded. Several were cut and scratched. One had to have a few pieces of shrapnel taken from her shoulder and the back of her head. But we were all grateful to God for His great mercy.

Bombing Reported

As soon as possible after the planes had left for Tsingtao, we got Miss Strunk's car and went in to report to our mission president and the American Consul. Twice we were stopped by Japanese agents, but arrived in Tsingtao about 8.30 A. M. Mr. Anspach and the American Vice-consul went along to the American Consul and reported the incident, and he in turn reported it to the Japanese Consul.

We invited the American consul and the Japanese consul either to go to Tsimo or to send representatives to see the damage done and also to become aware of the fact that from the air our compound is easily identifiable as American property. The American Consul promised to go if the Japanese would send men. They refused permission for the American Consul, or his representative, or even Mr. Anspach, to go to Tsimo because they said it was dangerous. But Japanese buses were running to Tsimo every hour carrying civilian passengers. Accompanied by Miss Sullivan, we went back to Tsimo. In the afternoon Mr. Anspach and Dr. Heeken (of Cheeloo Christian University) came out to Tsimo and nowhere were we conscious of any special danger along the road.

The damage proved to be much greater than we had anticipated. All three buildings were so badly shaken from the concussion that many of the walls were moved out of place and are dangerous now lest they fall. The plastering came down, doors and windows were smashed and it looked much as if a severe earthquake had taken place. Miss Strunk's house looked as if very few of her things could be salvaged. Her organ, glass-doored bookcases, desks, tables, cupboards, stoves and other furniture were broken beyond repair. However, we are grateful that all lives were spared.

The American Consul went with Mr. Anspach the next day to see the damage.

The Japanese Vice-consul reported that the fliers had not seen the American flags flying when they bombed. Yet, as often as they had flown over and as well as the Japanese know this territory, they certainly knew it was a school run by an American mission and that an American missionary lived in the house they tried to bomb.

The Japanese from Tsimo city came over in the afternoon accompanied by many of their soldiers well armed. They made drawings of the places bombed, took pictures and recorded notes as we led them through the buildings which had suffered. They also asked about the killed and wounded. What they will do about it we do not know. However, now whenever any planes come over, our students and the other people are so frightened that only the grace and peace of God can keep them quiet.

On the day following the bombing we had our regular service in the church with a large attendance. Fourteen young people were confirmed and one lady was baptized. During the service two planes came again. Tears came into the eyes of some of the students, but the service was uninterrupted. Soon the planes returned without bombing.

DISTINGUISHED ALUMNI

GREAT NAMES appear on the alumni rolls of small colleges such as Susquehanna University. Susquehanna and colleges with less than 500 students record such alumni as David A. Day, Elihu Root, Justice Joseph McKenna, A. B. Cummings, Champ Clark, Mrs. Stonewall Jackson, M. P. Möller, Charles G. Dawes, Maxfield Parrish, Benjamin Harrison. Mrs. James K. Polk, and others equally famous.

David A. Day, one of the greatest missionaries in church history, and the late M. P. Möller, outstanding organ manufacturer, appear on the alumni roster at Susquehanna University. This roster also includes the names of twenty-five college presidents, many congressmen, judges, and famous physicians.

At the present time Susquehanna University's active alumni roster includes 2,600 names with residences located in forty-two states, Canada, and twelve foreign countries.

REV. HOWARD ALSDORF COMMISSIONED

A NOTABLE service was held in Trinity Church, Ashland, Ohio, August 7, when the Rev. Howard Alsdorf, a son of this congregation, was commissioned for service in our Japan Mission. Mr. Alsdorf was graduated from Wittenberg College in 1935 and from the Philadelphia Theological Seminary in May of this year. He was ordained to the gospel ministry in his home church May 29 by President Joseph Sittler, D.D., of the Synod of Ohio. August 7 a large congregation was present for the commissioning service impressively conducted by Lewis C. Manges, D.D., of Harrisburg, Pa., a member of the Board of Foreign Missions and representing that

Board on this occasion. Dr. Manges also preached a strong and searching sermon. Trinity's pastors, Dr. Arthur H. Smith and the Rev. Harold H. Lentz, had charge of the general service of worship.

Monday evening, August 8, a largely attended reception was tendered Mr. Alsdorf at the church. An interesting program was given of special music and an original poem for the occasion, and short addresses. Pastor Lentz, for the congregation, presented the young missionary with a check for \$150, testifying the congregation's high regard for him and their deep interest in the cause. Mr. Alsdorf left Ashland August 9, to sail from Vancouver August 20, on the *S. S. Empress of Japan*, for his appointed field of missionary service in connection with our mission in Japan.

HYMN STORIES IN BRAILLE

American Red Cross Transcribes "Stories of Hymns We Love" for the Blind

TO MEET the demand of the blind from the Library of Congress for copies of "Stories of Hymns We Love" in Braille, according to Mrs. Fred Wellman of Houston, Tex., the book is now being transcribed by her and will soon be available for distribution through the Library of Congress to blind people requesting it.

Miss Cecilia Margaret Rudin, author, has captured the imagination of innumerable people with her sympathetic presentation of the human drama behind the great hymns which are the common heritage of all Christian people. Although a comparatively small volume, its thoroughness and brevity make it bulk large in information and interest. Chronologically it unfolds over 400 years of hymnody and covers 155 subjects; sacred songs, authors and composers.

In fascinating narrative and illustration, it fully presents the dramatic stories of these popular hymns and many others: "Abide With Me," "The Old Rugged Cross," "Holy, Holy, Holy," "Onward Christian Soldiers," "America, the Beautiful," "Lead Kindly Light," and "Home Sweet Home" whose author did not know the comfort and peace of home life and lay for many years in an unmarked foreign grave.

Pres. Nikander of
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I learned this in our recent successful campaign, carried on amid extreme difficulties in the depth of a depression. However, expert direction, familiar with the Lutheran Church, is essential. Dr. Pannkoke provided this in the highest degree. He has won the lasting confidence and friendship of his associates and of our Church." WRITE FOR FOLDER TODAY. "The Suomi College Appeal."

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One of the most touching portions of the book is the story of blind Fanny Crosby's discovery of her great talent as a hymn writer. Her sight was completely destroyed when she was but six weeks old by the carelessness of a nurse and at fifteen she entered the Institution for the Blind in New York City where she evinced a wonderful facility in writing verse. Meeting the famous W. B. Bradbury in 1864, she accepted his suggestion that she write sacred songs, and before her death composed more than 8,000 hymns and songs. William H. Doane, who wrote melodies for many of her verses, came to her one day and said, "I have a tune I would like to

have you hear." When he played it for her she exclaimed, "Why that says 'Safe in the Arms of Jesus!'" She went to another room and in a few minutes returned with the words of the beautiful hymn that all the world knows.

PASTORAL ASSOCIATION PROGRAM

The Lutheran Pastoral Association of Allentown and Vicinity meets the second Monday of each month. The following are the officers: President, the Rev. Raymond J. Heckman; treasurer, the Rev. Alfred A. Koch; secretary, the Rev. LeRoy M. Bond.

For the season 1938-1939 the following program is planned in so far as the discussion period is concerned: "Plans for Our Synodical Luther League," Dr. E. P. Pfatteicher; "Trends in Religious Education," Dr. O. F. Nolde; October 30, a joint Reformation Day Service with Muhlenberg College in the chapel of that institution, with the Rev. Dr. Ralph H. Long, executive secretary of the National Lutheran Council, as speaker; "Survey of the U. L. C. A. Convention," Dr. Conrad Wilker, and "The Curricula of Lutheran Colleges and Seminaries in the United States," the Rev. Joseph B. Mohr; "The Improvement of Church Music in the Congregation," Dr. George R. Seltzer; "The One Hundredth Anniversary of the Saxon and Prussian Immigrations," Dr. P. G. Beer; "Law and the Church," Hon. James F. Henninger; February Pre-Lenten Communion, with the Bethlehem Pastoral Association: "Sermon Preparation," the Rev. Franz A. Posselt; March 26, a service for catechumens in Christ Church, with the sermon by Dr. John D. M. Brown; "Union Church Problems," the Rev. D. C. Kauffman; "Handling Our Prospects," panel discussion by Dr. J. F. Lambert, the Rev. E. S. Kidd, and the Rev. Charles E. Fisher; and "Our Lutheran Camps and Resorts," by the Rev. E. G. Schmickel; "New Testament Studies" and "Old Testament Studies," by the Rev. Melville Schmoeyer and the Rev. J. B. Renninger.

MARYLAND SYNOD SUMMER SCHOOL

THE THIRD annual Summer School for Church Workers conducted by the Maryland Synod was held on the beautiful Hood College campus at Frederick. There were more than 125 registrations, and the sessions proved to be among the most inspiring and helpful of the synod's schools. An exceptionally high spiritual plane was evident throughout the week. Thirty-five parishes were represented in the enrollment.

The leaders included the following: Dr. Joseph B. Baker of York was the morning devotional leader, and conducted a most interesting Bible Study Hour in Philipians. Dr. Robert D. Clare of Baltimore was our Vesper speaker again this year, and his splendid devotional messages will long be remembered by all in attendance, several of which were given on nearby Hough Knob. In Missions, we were fortunate in having three well-qualified persons with us—Miss Emma Johnson of

Rockford, Ill., and India conducted a study book discussion on our Foreign Mission text; Miss Nona Diehl of Philadelphia conducted the Home Mission text discussions; and J. E. Graefe, D.D., of India, spoke Monday evening on the mission situation in the Far East. Five credit courses were offered, conducted by Dr. C. E. Krumbholz of New York, Dr. S. White Rhyne of Philadelphia, the Rev. L. Ralph Tabor of Baltimore, and the Rev. and Mrs. Paul E. Keyser of Ridgway, Pa. The Rev. Roy L. Sloop of Hagerstown conducted the Young People's Conference Hour, and Sister Ruth Paris of Baltimore conducted the music period. The Rev. Fred R. Seibel of Walkersville had charge of planned recreation.

The school began Saturday, July 16, and closed Friday, July 22. An interesting feature this year was a religious drama presented by the Youth Fellowship of Messiah Lutheran Church, Baltimore. The Consecration Service held Thursday evening was most impressive, and was a fitting close to a wonderful week. The officers responsible for the school were: the Rev. R. C. Sorrick, dean; Dr. Amos John Traver, registrar; Mr. Virgil W. Doub, treasurer. Committee members were: Mrs. A. B. Hargett and Dr. James Oosterling of Baltimore, the Rev. L. Ralph Tabor of Baltimore, and Mr. James Hooper of Frederick. R. C. DORRICK.

PASTOR OBSERVES GOLDEN ANNIVERSARIES

AUGUST 3 the congregation and friends of St. Paul's Church, Utica, N. Y., tendered Pastor and Mrs. Francis R. Hoffman a reception in honor of the fiftieth anniversary of his ordination to the gospel ministry and the golden anniversary of their wedding. The program for the evening opened with two selections by the Children's Choir. This was followed by a pageant written by the associate pastor, the Rev. Paul E. Arnold, and directed by his wife, depicting the life of Pastor Hoffman. The pageant showed the early years of the pastor in Germany, his school life, and the departure with his family for America. It traced their settling in New York City and his entrance into Wagner College then located in Rochester, N. Y. He became its first graduate in 1885. Other scenes dealt with his life at the Philadelphia Seminary, his ordination July 25, 1888, and his marriage to Miss Clara Kinfelzer August 7, 1888.

Pastor and Mrs. Hoffman were presented with a substantial gift by the congregation, and other gifts by the Dorcas Guild, the Ladies' Aid and the Sewing Circle. Refreshments followed, and the entire gathering congratulated the guests in honor of these two highlights in their busy and useful lives.

CONGREGATIONS

Golden, Ill. The annual Children's Mission Festival was celebrated Sunday, July 31, at Trinity Church, the Rev. K. William Braun pastor, with a German Sunday school hour, a German morning service, and a German-English Evening Children's Service. The guest speaker was the Rev.

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LeRoy F. Weihe, superintendent of the Chicago Inner Mission Society, who addressed the 400 morning worshipers on the subject, "Three Personal Factors in Mission Interest: the Seeing Eye, the Understanding Heart, and the Helping Hand," and the 600 evening worshipers on the theme: "Christian Love is understood through Christian Education and expressed through Christian Missions."

This congregation has an energizing interest in missions and is planning for a later congregational Mission Festival in addition to the Children's Festival reported. This interest in missions is having a stimulating effect on the local congregational work and proves that "the light that shines the farthest also shines the brightest at home," for their heartfelt congregational singing is thrilling, they have a rapidly expanding educational program, they are planning an enlargement of their church, and they have two young men preparing for the ministry. It is not difficult to visualize that the devoted members of this substantial congregation, working together with their consecrated, energetic pastor, will bring to early accomplishment their Spirit-guided expansion plans for twenty-two classrooms so that the children, with whom God has blessed their homes, may learn to carry on the work of the Lord in the cultured atmosphere of two esteemed languages.

Indianapolis, Ind. August 6 Ebenezer congregation observed its one hundred second birthday. The following day they celebrated that anniversary with an appropriate service, at which individual donations to a Birthday Fund were asked. The goal set was \$102, but to the joy of the people and their pastor, the Rev. Kenneth E. Hartman, the sum received was \$157. This will be placed in the Building Fund.

Pittsburgh, Pa. During the current vacation season, July 15 to August 1, the interior of St. John's Church, Highland Parish, located on Route 19 about two and one-half miles north of Perrysville, Pa., underwent extensive repairs and improvement. The walls, which had formerly been papered, were refinished in plastic and painted an old ivory color with the woodwork trimmed in a corresponding tone of buff. The ceiling was washed and revarnished, the pews were refinished, the floor painted and the carpets renovated. The total cost of this improvement was \$405.

At about the same time, a new furnace was installed in the parsonage at a cost of \$225. Other minor improvements to the property were made earlier in the year and amounted to \$40. These expenditures have been met promptly with funds on hand. St. John's is free of debt and has been meeting all obligations, both local and otherwise, in a creditable manner. There has been no summer slump in either contributions or attendance, for which Pastor George L. Ulrich and officers are grateful.

OBITUARY

Paul Reed Siebert, D.D.

pastor of the Evangelical Lutheran Church of the Reformation, Milwaukee, Wis., died in the Milwaukee Hospital August 12, after an illness of about six weeks' duration.

Dr. Siebert was a son of the late A. F. Siebert, D.D., a sainted pastor of long service in Germantown, Ohio. He was born in the parsonage there on September 3, 1885, and was baptized and confirmed in his father's church. After graduation from the local schools he attended Wittenberg College, and three years after completing its course was graduated also from Chicago Lutheran Theological Seminary and ordained into the gospel ministry the same year, 1910. The ordination sermon was preached by his father in St. John's Church, Miamisburg, Ohio, at a convention of the District Synod of Ohio. That same year he received the degree of Master of Arts from Wittenberg College and in 1926 Carthage College honored him with a doctorate of divinity.

Pastor Siebert served parishes at Asheville and Roseville, Ohio, successively from July 1910 until November 1914, after which he entered a six-year pastorate in St. John's Church, Zanesville, Ohio. He answered the call of his last congregation, Reformation, Milwaukee, in October 1920, and served it for almost eighteen years. In that time the congregation grew from a confirmed membership of 792 to 1,350. The aggregate of the funds raised by the congregation during his pastorate lacks little of half a million dollars, of which over \$170,000 was for benevolent purposes. The church property was necessarily enlarged by the addition of an ample parish house in 1927. The congregation has become one of the strongest in the Synod of the Northwest.

In addition to his pastoral and local leadership, Dr. Siebert was always actively interested in the affairs of the Church at large. He was a member of the synod's Seven-year Program Committee throughout its existence, 1925-1932, and helped inaugurate the work of its successor, the Stewardship Committee, the first year of its existence. From 1928 to 1931 he was president of the Wisconsin Conference of the synod and in that capacity greatly helped in the administrative work of the synod and promoted its home missionary expansion. He was a member of the Committee on Reception of Congregations, and in that capacity reviewed the constitutions and other qualifications of some thirty-five of the present 104 congregations in the synod prior to their admittance. He also served from time to time on many other important committees. He was president of the Milwaukee Ministerium for four years, and was one of the guiding spirits in the Green Lake Summer School. Besides his home mission activities, he encouraged a deep interest in the foreign work. His congregation has long supported a parish abroad.

Pastor Siebert in 1910 was married to Rhea Morrison in Springfield, Ohio, who has been his faithful companion and helper throughout his ministry and survives to mourn his death. Their children are Paul and Elizabeth, both of whom are married; Vaughn, a student in Carthage College; and Albert and Dorothy, both in high school. He is survived also by his brothers, A. F. and A. Z. Siebert, and a sister, Mrs. Stanage. He leaves also three grandchildren.

The funeral was held Monday, August 15, in Reformation Church, Milwaukee. Some thirty robed pastors formed a respectful and sorrowing procession to accompany the remains. The church council of the church were the pallbearers. The sermon was preached by President R. H. Gerberding of the Synod of the Northwest on "Victory in Death," based on I Cor. 15: 57. President William Niebling of the Milwaukee Ministerium and the Rev. A. G. Streich, a neighboring pastor who gave much comfort to Dr. Siebert and his family during his illness, made short addresses. Burial was in Wanderer's Rest, a cemetery in Milwaukee. R. H. Gerberding.

COMMISSION OF ADJUDICATION

The Commission of Adjudication of the United Lutheran Church will meet in the Lord Baltimore Hotel, Baltimore, Md., at 10.00 A. M., Wednesday, October 5, 1938.

George J. Gongaware, Sec.

NOTICE

By action of the Executive Board of the United Lutheran Synod in Iowa of the United Lutheran Church in America, the Rev. A. H. Miles has been dropped from our synodical roll. E. A. Piper, Sec.

PASTORAL ASSOCIATION

The Wilkes-Barre-Scranton Pastoral Association will hold its annual Retreat September 27 to 29 in St. John's Lutheran Church, Scranton, J. C. Mattes, D.D., pastor, Lutheran pastors and laymen are invited. Free cots will be available for those desiring them. Kindly bring blankets and inform the host pastor at 625 Quincy Ave., Scranton, Pa., of your intentions by September 20. E. O. Steigerwalt, Sec.

CONFERENCE

The Knoxville Conference of the Synod of Virginia will meet September 6-8 in Immanuel Church, Blountville, Tenn., the Rev. W. D.

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Those desiring entertainment during the convention, please notify the Rev. W. D. Wise not later than September 1.

Fred E. Dufford, Sec.

The Southern Conference of the Midwest Synod will meet in Christ Church, Cedar Creek, Nebr., September 6 to 8. Members will please notify the pastor loci, the Rev. A. Lentz, Cedar Creek, Nebr., immediately. The church is located between Plattsmouth and Louisville, Nebr. F. Albin Heinz, Sec.

WOMEN'S MEETINGS

The nineteenth annual convention of the Women's Missionary Society of the Indiana Synod will be held October 18, 19 and 20 at St. Mark's Church, Evansville, Ind., the Rev. L. T. Riley pastor. Mrs. G. C. Goering, Sec.

The thirty-second annual convention of the Women's Missionary Society of the Pacific Synod will meet at Vancouver, Wash., October 18 to 20, in St. Paul's Church, the Rev. Paul Kunzmann pastor. Mrs. A. N. Pearson, Sec.

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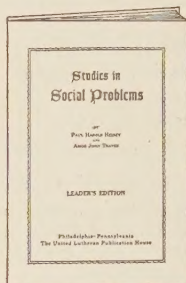
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This course will help young people to think through the question of their individual life work in the light of God's Word and Christian principles. For those who have not yet chosen their life work, it will be a guide to their choice of profession, calling, or occupation. It is practical in its applications and suggestions of opportunities for full-time or part-time service in the church. It is scriptural—Bible references are plentiful—and personal. There is place for discussion of personal problems, group problems, and topics suggested at the close of each chapter.

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The author has treated questions of marriage and home building frankly and honestly with a view to helping serious-minded young Christians to see the truth as revealed by God Himself in His Word and in the experience of Christian people. A study of the book will lead young folks to a Christian viewpoint and a Christian attitude in these matters. There are references to Bible passages which should be carefully studied. These are authority for the author's and the Christian's attitude.

STUDIES IN FIRST CORINTHIANS

By PAUL J. HOH

A study of this text will reveal some of the many church problems that existed in St. Paul's time, and it will also reveal solutions for many church problems which perplex churches today. This study will prepare you to help in the improvement and advancement of church life locally and in the world at large. The many Bible passages should be studied carefully. Suggestions of projects are most practical.

WORSHIP

By THEODORE K. FINCK

A study of this book will certainly repay the young people—yes, and the adults—of our church schools. Each chapter deals with one aspect of "Christian Worship," in very readable style. There is a brief, interesting discussion of the central theme, punctuated often with references to Bible passages (which should be looked up and read). There are thought-provoking questions and problems for careful consideration. At the end of each chapter there appears "Topics for Group Discussion," a section not to be passed over lightly. All of this preparation leads to practical group or personal activity.

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